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The Jesuit Relations and Allied Documents

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THE ORIGINAL FRENCH, LATIN,
AND ITALIAN TEXTS, WITH
ENGLISH TRANSLATIONS AND
NOTES; ILLUSTRATED BY POR-
TRAITS, MAPS AND FACSIMILES.

The Jesuit Relations
and
Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE
1610-1791



Edited by
REUBEN GOLD THWAITES

VOL. XIII
HURONS: 1637

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EDITORIAL STAFF

Editor . . . REUBEN GOLD THWAITES

Translators . . .	{	FINLOW ALEXANDER
		PERCY FAVOR BICKNELL
		WILLIAM FREDERIC GIESE
		CRAWFORD LINDSAY

Assistant Editor . . . EMMA HELEN BLAIR

Bibliographical Adviser VICTOR HUGO PALTSITS



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DOCUMENT:—

XXIX. Relation de ce qui s'est passé en la Nouvelle France, en l'année 1637. [First installment of Part II., the Huron *Relation*.] *François Joseph le Mercier*; Ihonatiria, June 21, 1637 5

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PREFACE TO VOL. XIII

Part I. of the *Relation* of 1637 (Document XXIX.) was given in Vols. XI. and XII. of our series. In the present volume, we publish the first installment (about two-thirds) of Part II. of the same *Relation*, being the portion devoted to the Hurons; the remainder of Part II., concluding the entire document, will appear in Vol. XIV.

The Huron section of the *Relation* of 1637 is written by Le Mercier, who closes his report at Ihonatiria, June 21 of that year. He opens his account of the year's work in the Huron country with a "Journal" of events transpiring there from July, 1636, to June, 1637. The death is recorded of Soranhes (father of Amantacha, *alias* Louis de Sainte-Foi, the principal native convert of the district), who is suspected of having committed suicide. The arrival at the mission of Fathers Chastellain and Garnier, is noted, and above all, the harvest of baptisms—over one hundred during the year.

A long chapter is devoted to the hideous cruelties inflicted by the Hurons upon an Iroquois prisoner,—whom, however, the missionaries find opportunity to instruct before his death, and for whom they are thus able to open Heaven's gate.

In September, the mission family is afflicted by illness,—a fever, which successively attacks all ex-

cept Brébeuf and one of their domestics; but, fortunately, all recover in due time. As soon as they are able, they find it necessary to nurse the sick among the Indians; and their simple remedies—prunes, raisins, and a little bag of senna, aided by a lancet for bleeding—“produce effects which dazzle the whole country.” This success largely aids their spiritual labors; yet many dying persons refuse to receive the faith,—some from indifference, others from prejudice. Many do not wish to go to the white men’s Paradise because their unbaptized relatives will not be there. A characteristic excuse, is this: “I have no desire to go to heaven; I have no acquaintances there, and the French who are there would not give me anything to eat.” A certain shrewd tribesman invents a dream, relating the circumstances of his daughter’s journey to heaven, in order to persuade the missionaries to give him a bead bracelet,—but the Fathers do not care to encourage such ingenuity. Several of their savage converts, however, cause the missionaries great consolation by exhibitions of docility and faith.

The contagious epidemic afflicting the Indians continues to increase, causing many deaths; and even the coming of winter fails to check it. The town of Ossossané is ravaged by the disease, and Brébeuf and his assistants journey thither several times during the winter, to give both material and spiritual aid to their wretched parishioners. They also go about among other neighboring villages, serving the sick and dying as best they may—occasionally rewarded by opportunities for administering baptism, and thus “enabling little souls to fly away to heaven.” Frequently their services are accepted by this ignorant

and superstitious people as those of sorcerers and even demons; but despite this reputation for power, they have to contend incessantly with the lies and intrigues of the medicine men of the country.

Before the epidemic, the missionaries had found the natives so friendly and tractable, that they had entertained sanguine expectations of soon converting the entire nation to Christianity; but they are now constrained to admit, with sorrow, that "the greater part show that that belief consists only in fine words, and that in their hearts they have no other God than the belly, and him who will absolutely promise them to restore their health in sickness." Aënons, one of the converted chiefs, on whom they have stout reliance, himself says to Brébeuf: "Echon, I must speak to you frankly. The people of Ihonatiria said last year that they believed, in order to get tobacco."

The missionaries propose to the Indians, on several occasions, to avert the wrath of God, and the pestilence, by agreeing to forsake their barbarous and licentious customs; to believe in God, and to be instructed in the faith; to practice obedience to God's laws, and to pray earnestly together for Divine aid. The natives at several places pretend to acquiesce in this proposition; but "immediately resume their old practices; the day after they had assembled in our cabin, they put on their masks and danced, to drive away the disease." "They are inveterate sinners, who, after their good promises, do not hesitate to resume the way of their past lives."

In December, at Ossossané, the Indians are persuaded to make a public vow to obey God; and, curiously enough, they commission one of the native sorcerers to summon all the people together for this

purpose. Whereat the writer piously remarks: "What a consolation it was to see God publicly glorified through the mouth of a barbarian and one of Satan's tools! Never had such a thing been seen among the Hurons."

The "sorcerers" cause them much annoyance,—notably one, who is hunchbacked, and whom Le Mercier styles "a demon incarnate;" even when he is confined to his cabin with a broken leg, his influence among the people prevents the missionaries from reaching many; but his death, soon after, removes this obstacle. Another of these gentry, a blind man, has various interviews with demons, which are recounted at length: these evil spirits had, as they told him, brought the plague into the country, and, now relenting, would show him how it might be removed. In pursuance of these directions all the cabins of Onnentisati and villages near by are decorated with rude effigies of the human figure, in straw. "In these monkeys," says Le Mercier, "they place all their confidence, founded on what a wretched blind man has told them, who says that the devils are afraid of these, and have thus ordered for the good of the country."

Several medicine men now attempt, in similar fashion, to drive away the demons, but their incantations and tricks are of no avail; and the disease continues its ravages throughout the winter.

R. G. T.

MADISON, WIS., December, 1897.

XXIX (continued)

LE JEUNE'S RELATION, 1637

ROUEN: JEAN LE BOULLENGER, 1638

Part I. (Le Jeune's *Relation* proper, and his *Dernière Lettre*) appeared in Volumes XI., XII. In the present volume, we give the greater portion of Part II. (Le Mercier's *Huron Relation*): the document will be completed in Volume XIV.

[1] Relation de ce qvi s'est passé en la mission
de la Compagnie de IESVS, au pays des
Hurons en l'Année 1637.

*Enuoyée à Kebec au R. P. Paul le Jeune Superieur des Missions
de la Compagnie de IESVS, en la nouvelle France.*

CHAP. I.

RECIT DES CHOSES PLUS MEMORABLES QUI SONT PAS-
SÉES DEPUIS LE MOIS DE IUILLET IUSQUES
AU MOIS DE SEPTEMB. DRESSÉ
EN FORME DE IOURNAL.

QUELQV'VN pourroit peut-estre trouuer que ie
fais icy passer plusieurs choses moins confide-
rables que ne porte ce tiltre; mais i'escris à
vostre R. & en ceste consideration, i'appelle choses
memorables, tout ce qui est capable de luy [2] appor-
ter quelque consolation, & luy donner cognoissance
des mœurs de nos Sauvages.

Je commenceray du terme de l'embarquement pour
la traicte de Kebec, qui fut le 22. de Iuillet 1636. il
y auoit long temps que nous estions dans l'attente de
ceste iournée, ce retardement si notable, & les bruits
de guerre qui auoient faict changer l'auiron à plu-
sieurs en vn arc & des fleches, nous donnoient quel-
que fuject de craindre qu'ils ne se contentassent de
leur vieilles chaudieres pour ceste année: ce qui ne
se pouuoit faire sans vn notable interest des affaires du
Christianisme, les secours tant spirituels, que tempo-

[1] Relation of what occurred in the mission of
the Society of JESUS, in the land of the
Hurons, in the Year 1637.

*Sent to Kebec to the Reverend Father Paul le Jeune, Superior of
the Missions of the Society of JESUS, in new France.*

CHAP. I.

A RECITAL OF THE MORE MEMORABLE EVENTS WHICH
OCCURRED FROM THE MONTH OF JULY TO
THE MONTH OF SEPTEMBER, ARRANGED
IN THE FORM OF A JOURNAL.

SOME one may perhaps find that I am recording here many things of less importance than this title indicates. But I am writing to your Reverence, and, on that account, I call "memorable events" all those which can [2] afford you some consolation, and give you a knowledge of the customs of our Savages.

I will begin with the date of the embarkation for the trading at Kebec, which was the 22nd of July, 1636. We had been waiting a long time for this day. This so notable delay, and the rumors of war which had caused many to change the paddle for bow and arrows, gave us some reason to fear that they might content themselves with their old kettles for this year — which could not be done without seriously affecting the affairs of Christianity, as both spiritual and temporal help come to us here only through the medium and the hands of the Savages.

rels ne nous viennent icy que par l'entremise, & les mains des Sauvages.

Doncques le P. Antoine Daniel s'embarqua avec deux de nos domestiques en compagnie de huict ou dix canots, la iournée estoit belle, & le lac fort paisible; mais il ne faut pas diffimuler, ceste separation nous fut vn peu sensible d'abort: car nous iugions deslors, que pour trauailler plus efficacement à la conuersion de ces peuples, ils nous falloit vne nouvelle habitation dās le cœur du pays, & le Pere sembloit nous [3] estre tout à faict necessaire pour cēt effect ny ayant que luy qui pust, apres le R. Pere Iean de Brebœuf nostre Superieur, se desmesler aisément en la langue: mais nous iugeasmes que de donner commencement à vn Seminaire de Jeunesse Huronne, estoit vne chose si auantageuse pour la gloire de Dieu, que nous auons passé par dessus ceste consideration, avec esperance que Dieu nous dénoueroit bien tost la langue, & ne manqueroit pas de nous enuoyer des personnes qui s'appliqueroient efficacement à cēt estude selon toute l'estenduē de leur zele, nous n'auons pas esté trompez dans nostre esperance, & ce nous est maintenant vn nouveau sujet de remercier ceste infinie bonté qui a vn soin si particulier de ceste Mission.

Le 27. le P. Ambroise Dauo[f]t s'embarqua, il sembloit necessaire en ces commencemens, au cas que Dieu disposast du P. Daniel, que quelqu'un se trouuast sur les lieux pour prendre sa place, & puis comme vostre R. a souuent à agir avec nos Sauvages aux trois Riuieres, ayant l'intelligence de la langue, il luy pourra rendre de bons seruices.

Le P. Pierre Pijart, & moy nous succedasmes [4] au benefice du P. Antoine Daniel en l'instruction des

Accordingly, Father Antoine Daniel and two of our domestics embarked, in a fleet of eight or ten canoes. The day was beautiful, the lake very calm; but I cannot deny that this separation was somewhat painful to us, at first; for we judged that henceforth, to work more efficiently for the conversion of these peoples, we should need a new settlement in the heart of the country, and the Father seemed to us [3] to be altogether necessary for this purpose, as he was the only one we had who could, after the Reverend Father Jean de Brebœuf, our Superior, readily find his way out of the intricacies of the language. But we decided that to begin a Seminary for Huron Youth was a thing so advantageous to the glory of God, that we passed over that consideration, hoping that God would soon unfold to us the language, and that he would not fail to send to us persons who would effectively apply themselves to the study of it, to the full extent of their zeal. We have not been disappointed in our hope, which now gives us a new reason for thanking this infinite goodness which has so special a care for this Mission.

On the 27th, Father Ambroise Davo[s]t embarked. It seemed necessary, in these beginnings, that, in case God should dispose of Father Daniel, some one should be upon the spot to take his place; and, as your Reverence often has to deal with our Savages at the three Rivers, he, being acquainted with the language, will be able to render you good service.

Father Pierre Pijart and I succeeded [4] to the benefice of Father Antoine Daniel in the instruction of the little children of our Village. The Father Superior assigned to each of us a certain number of cabins,

petits enfans de nostre Bourgade; le P. Superieur nous affigna à chacun vn certain nombre de cabanes, que nous commençames deslors à visiter tous les iours iufques au fort de la maladie, où nous iugeafmes à propos de defifter pour des raifons que ie toucheray par apres en fon lieu, nous tirions beaucoup d'auantage de ce petit exercice pour profiter en la langue; outre qu'enfeignans les enfans nous prenions l'occafion d'expliquer aux peres & aux meres, quelques-vns de nos myfteres; en quoy pour l'ordinaire nous vfions de preuoyance. Au refte les difcours n'estoiët pas bien longs, il faut apprendre à mettre vn pied deuant l'autre, auant que de marcher. Nous eftions bien confolez de voir qu'on nous entendit, & qu'un Sauvage priſt quelquesfois la parole, & repetaſt ce que nous auions dict. Incontinent apres l'embarquement nous ne fiſmes quaſi que prendre poſſeſſion de nostre benefice; le repos, & la douceur du temps nous inuitant à faire les exercices ſpirituels; auſſi bien en ceſte faiſon les viſites par les vilages feroiët quaſi inutiles, les femmes eſtans toute la iournée occupées à leur champ, & les [5] hommes en traicte.

Le 6. d'Aouſt, il arriua vn accident qui demande icy quelques lignes, les circonſtances en ſont tout à fait notables. Vn ieune homme Huron fut aſſaſſiné miſerablement par ſon propre frere. Ce n'eſt pas d'aujourd'huy que la rage, & la vengeance faict paſſer par deſſus les droicts de l'amour naturel, mais ie ne ſçay ſi ç'a eſté iamais auec vn pretexte ſi noir & ſi deteſtable. Ce malheureux qui n'eſtoit pas moins larron que cruel ayant pris vn iour ſon temps déroba ſon beau pere, & tranſporta ſon larcin en vn autre vilage chez ſa mere, neantmoins il ne puſt ſi bien

which we began, from that time on, to visit every day until the epidemic was at its height,—when we deemed it proper to desist therefrom, for reasons which I shall mention hereafter in their place. We derived considerable advantage from this little exercise, by improving ourselves in the language. Besides teaching the children, we took occasion to explain some of our mysteries to the fathers and mothers, for which we usually made some preparation; these talks, however, were not very long; one must learn to put one foot before the other, before he can walk. We were greatly consoled to see that we were understood, and that a Savage occasionally took up the conversation and repeated what we had said. Just after the embarkation, we did little more than to take possession of our benefice, the quiet, and the calmness of the weather, inviting us to make our retreat,—the more so as at this season visits among the villages would be almost useless, the women being occupied all day in their fields, and the [5] men in trading.

On the 6th of August, an event occurred which requires a few lines here, the circumstances thereof being very remarkable. A young Huron was wickedly assassinated by his own brother. This is not the first time that rage and vengeance have caused the claims of natural love to be overlooked, but I do not know whether such a thing ever occurred before under a pretext so black and detestable. This wretch, who was no less thievish than cruel, having one day chosen his time, robbed his father-in-law, and carried his booty to his mother's house in another village. Nevertheless, he could not conceal his game so well

couvrir son ieu, que le soupçon ne luy en demeura, de forte que, fuiuant la coustume du pays, ce dit beau pere, vsant auantageusement du droict de reprefaille, luy alla piller sa cabane; luy enleua tout ce qu'il auoit, & ne laissa quasi à personne dequoy se couvrir. Voilà bien des esprits aigris, mais sur tout celuy qui auoit fait le premier coup; il en machine vn second pour prendre vengeance du soupçon dont il auoit esté chargé, & pour obliger son beau pere en apparence par voye de iustice, s'il y en peut auoir parmy ces Barbares, à rendre & à luy payer au double ce [6] qu'il pretendoit luy auoir esté raui iniustement. Il se laisse tellement aueugler de sa passion, que pour l'affouir il se resout d'employer le sang de son frere & le repandre de ses propres mains: Voilà vne voye bien extraordinaire, & inotie; pour executer son dessein, il le mene à l'escart vers le Bourg d'Onnentifati d'où estoit son beau-pere, sous pretexte d'aller cueillir des meures, il choisit particulièrement ce lieu, afin que cōme on n'ignoroit pas leur different, le meurtre luy pust estre imputé plus aysement, ou au moins, que le Bourg en demeura chargé, & ainsi que ceste personne particuliere, ou le public fussent obligez de luy satisfaire, & aux parens du deffunct par les presens que porte la coustume du pays, car vostre R. scait desjà que parmy ces peuples, ce crime ne demeure iamais impuny, si le coupable ne se trouue, le Bourg aupres duquel le coup a esté fait en est responsable; en effect la chose arriua, selon qu'elle auoit esté projectée, & cet accident ne fut pas si tost publié, que l'auteur eust bien l'effronterie de paroistre & maintenir, que son beau pere estoit le meurtrier, que l'on scauoit bien la mauuaise volonté qu'il auoit pour sa fa-

that suspicion did not rest upon him,—with the result that, according to the custom of the country, this father-in-law, using to good advantage his right of reprisal, went and pillaged his cabin, taking all he had and hardly leaving the inmates enough with which to cover themselves. Then, indeed, there were exasperated persons, but especially the one who had dealt the first blow. He planned a second one, to take his revenge for the suspicion with which he had been charged, and to oblige his father-in-law, apparently through the processes of justice, if there can be any among these Barbarians, to restore to him and to pay him double [6] what he claimed had been unjustly carried away. He allows himself to be so blinded by passion that, to satisfy it, he resolves to have the blood of his brother, and to shed it with his own hands. Truly, a very extraordinary and unheard-of course! To execute his design he takes him off by a solitary path towards the Village of Onnen-tisati, where his father-in-law resided, under the pretext of going to pick mulberries. He especially chooses this place, that, as people were not ignorant of their quarrel, the murder would be more readily imputed to him [the father-in-law] or at least the Village would be charged with it; and thus this particular person, or the public, would be bound to give satisfaction both to him and to the other relatives of the dead man, through the presents given by the custom of the country; for your Reverence already knows that among these tribes this crime never goes unpunished; if the guilty person cannot be found, the Village near which the deed has been committed is responsible for it. In fact, the thing was done as it had been planned; and the crime was no sooner

mille, que non content de les [7] auoir pillez, il auoit encor voulu leur faire tort en ostant la vie à vne personne qui les touchoit de si prés. Ils parlerent si haut, luy, & ses parens qu'ils fermerent la bouche à plusieurs qui auoient les yeux assez ouuerts pour voir la fausseté de ceste calomnie, ils pourfuiurent si viuement l'affaire, que nonobstant les raisons que les accusez alleguerent pour leur descharge, & qui eussent esté receuës en bonne iustice, le bourg d'Onentifati fut condamné à faire la satisfaction. Il est vray que l'amende fut modérée, à raison que la personne du mort & ses parens estoient gens de neant, & de fort petite consideration. Sur ces entrefaites vne fille du mesme Bourg se presente, & raporte qu'elle auoit veu ce meurtre de ses yeux, que l'homicide n'estoit point de leur Bourg, que c'estoit vn coup de la main de celuy qui faisoit tant de bruit, & que le sang de ce pauvre miserable ne crioit vengeance que contre son propre frere. Elle cotta [*sc.* conta] les circonstances du faict. Je reuenois (dit-elle) de mon champ, lors que i'entendis du bruit comme de personnes qui estoient en quelque different, ie m'approche doucement, & me cache dans des broffailles voisines, d'où ie pourrois ouyr [8] & voir sans estre veuë, tout ce qui se passeroit; de fait i'apperçeu fort distinctement Sendetfi (c'est le nom de ce Barbare,) & son frere, & cōme ie considerois leur maintien, & prestois l'oreille pour entendre ce qu'ils disoient, ie fus toute estonnée que Sendetfi le faisoit à la gorge d'une main & de l'autre luy deschargea vn coup de hache sur la teste. Ce pauvre miserable s'escria plusieurs fois, mon frere aye pitié de moy, mon frere aye pitié de moy, mais ces paroles trouuerent des oreilles impitoyables; ceste

made public than the author of it actually had the effrontery to appear and assert that his father-in-law was the murderer; that the ill-will he had for his family was well known; that, not satisfied with [7] having robbed them, he had tried to do them still more harm by taking the life of a person who was so nearly related to them. They assumed so high a tone, he and his relatives, that they closed the mouths of several whose eyes were wide enough open to see the falseness of these calumnies. They followed up the affair so eagerly that, notwithstanding the arguments the accused brought forward for their defense, and which would have been received in a fair court, the village of Onentisati was condemned to give satisfaction. True, the fine was moderate, because the dead person and his relatives were obscure people and of very little account. Meanwhile, a girl of the same Village presents herself and reports that she saw this murder with her own eyes; that the murderer was not of their Village,—that it was a blow from the hand of him who was making so great ado about it, and that the blood of this poor wretch cried for vengeance against no one but his own brother. She related the circumstances of the deed. “I was returning” (said she) “from my field, when I heard a noise like that of persons engaged in some quarrel; I quietly drew near, and hid myself in the brushwood near by, where I could hear [8] and see, without being seen, all that was taking place. In fact I saw Sendetsi” (the name of this Barbarian) “and his brother very distinctly; and while I was watching their behavior, and listening to hear what they were saying, I was entirely dumbfounded when Sendetsi seized him by the throat with one hand, and with the other

lafche & infame action ne fut pas pluſtoſt acheuée que ie m'eſcoulay ſecretement & m'enfuy, craignant que le meſme ne m'arriuaſt, ſi ce malheureux m'eut apperçeu, il n'euſt eu garde de laiſſer vn teſmoin de ſon forfait nommément vne fille qu'il eut peu tuër ſans reſiſtence.

Les Anciens & les plus conſiderables de ce Bourg trouuerent le faict ſi plaufible ſelon que la fille le racontoit, qu'ils voulurent ſe ſeruir de ſa depoſition contre Sendetſi, & deſcharger par le moyen celuy qui eſtoit accuſé, & pour lequel ils eſtoient en peine: mais ce fut en vain, car cét eſprit noir, & plein de ruſes ſans changer de viſage leur dit que c'eſtoit vn teſmoignage apoſté, que [9] ſi neantmoins ils vouloient perſiſter à deſcharger ſon beau pere, il en eſtoit content, mais qu'il prendroit d'oreſnauant ceſte fille à party, qu'il y auoit bien ſujet de croire qu'elle meſme eſtoit coupable de ce crime, n'eſtant nullement probable qu'un frere voulut iamais attenter ſur la vie de ſon frere. Ces paroles dites avec vn front d'airain & vne audace incroyable rendirent muette toute l'aſſiſtâce, & les parens furent incontinent liurez ſelon qu'il auoit eſté conuenu; ie laiſſe à penſer à voſtre R. plus que ie ne pourrois dire ſur ce faict. Les bonnes nouuelles que nous receufmes incontinent apres, m'emportent & m'obligent de paſſer outre.

Le 8. nous receufmes vn paquet de lettres de voſtre R. par le moyen d'un Sauuage, oncle de Louys de Sainte Foy, les fruiets haſtifs ſemblent auoir quelque douceur que n'ont pas ceux qui viennent en la ſaiſon, auſſi ces nouuelles reçeuës auant le temps nous apporteroient vne conſolation toute particuliere. Nous fuſmes bien reſjouiſſys d'entendre des nouuelles de la

struck a blow with his hatchet upon his head. This poor wretch cried out several times, 'Brother, have pity on me; brother, have pity on me;' but these words fell upon pitiless ears. This cowardly and infamous act was no sooner accomplished than I slipped away secretly and fled, fearing the same thing might happen to me. If that wretch had seen me, he would not have been so foolish as to leave a witness of his crime,—especially a girl whom he could have killed without resistance."

The Old Men and the more prominent ones of the Village found the story so plausible, as the girl related it, that they tried to use her testimony against Sendetsi and by this means acquit him who was accused, and for whom they were under penalty. But it was in vain, for this black and cunning man told them, without changing countenance, that this was false testimony; that [9] if, nevertheless, they would persist in discharging his father-in-law, he was satisfied, but that he would henceforth hold this girl responsible,—that he had good reason to believe that she herself was guilty of this crime, it being not at all probable that one brother would ever make an attempt upon the life of another. These words, uttered with a brazen face and incredible boldness, struck all those present dumb, and the relatives were immediately set free, according to agreement. I leave your Reverence to imagine more than I can tell about this matter. The good news we received immediately afterwards carries me away, and obliges me to pass on.

On the 8th, we received a package of letters from your Reverence through the medium of a Savage, uncle of Louys de Sainte Foy. Premature fruits seem to have a sweetness not possessed by those

flotte, qu'elle estoit composée de huict beaux vaisseaux sous la conduite de Monsieur du Pleffis Bochart, nos Peres qui nous sont venus [10] voir ceste année, & sur tout le P. Pierre Chastellain, & le P. Charles Garnier qui ont eu l'honneur de passer dans son vaisseau, ont iouy d'une faueur qui ne se peut assez estimer, de celebrer la Sainte Messe quasi tout le long de la traverse au grand contentement de l'équipage: Nous apprîmes aussi par même moyen le nombre, & le nom des Peres que Dieu nous enuoyoit, c'est à dire, la continuation des benedictiōs du Ciel sur les Missions de la nouvelle France, mais nostre ioye fut traverfée par les assurances que vostre Reuer. nous donnoit de la mort de feu Monsieur de Champellain, ie dis, assurances, car il y auoit long temps que les bruits en auoient couru, & s'estoient portez iusques à nous, mais on en parloit si diuerfement même pour la personne que nous auions quelque sujet de nous persuader, que ce que nous craignons ne fut pas arriué; nous n'auions pas cependant laissé de satisfaire deslors à une partie de nos deuoirs, & recommandé bien particulièrement à Dieu le salut de son ame à nos prieres, & nommément à l'Autel: nous redoublâmes nos vœux à ceste occasion, nous ne sçaurions trop faire pour une personne de son merite, qui a tant fait & [11] souffert pour la nouvelle France, pour le bien de laquelle il sembloit auoir sacrifié tous ses moyens, voire même sa propre vie, aussi Dieu l'a il recompensé dès ceste vie d'une mort accompagnée de tant de sentimens de deuotion, & de pieté, que sa memoire en demeurera à iamais honorable. Nostre Compagnie en particulier luy aura une eternelle obligation pour la bien-veillance qu'il luy a tousiours

which come in their season; so this news, received before the time, brought us a very special consolation. We were greatly rejoiced to hear news of the fleet,—that it was composed of eight fine ships under the command of Monsieur du Plessis Bochart. Our Fathers who have come [10] to see us this year, and above all Father Pierre Chastellain and Father Charles Garnier, who had the honor to come over in his ship, have enjoyed a favor which cannot be highly enough appreciated, in celebrating the Holy Mass almost the whole length of the passage, to the great satisfaction of the ship's company. We learned also through the same medium the number and names of the Fathers whom God was sending us, that is to say, the continuation of the blessings of Heaven upon the Missions of new France. But our joy was dimmed by the assurances your Reverence gave us of the death of the late Monsieur de Champellain,—I say assurances, for rumors of it had been current for a long time, and had even reached us; but there were so many different versions, even as regarded the person, that we had some reason to persuade ourselves that what we feared had not happened. We did not cease, however, thenceforth to fulfill a part of our duties, and recommended the salvation of his soul very particularly to God in our prayers, and especially at the Altar. We redoubled our vows at this time, for we could not do too much for a person of his merit, who had done and [11] suffered so much for new France, for the welfare of which he seemed to have sacrificed all his means, yea, even his own life. Therefore God rewarded him after this life by a death accompanied by so many sentiments of devotion and piety, that his memory will be forever honorable. Our Society

tesmoignée, & de son viuant, & à sa mort, ayant legué vne partie de ce qui luy restoit pour le soubstient de la Mission de nos Peres en ces contrées.

Le 12. le P. Pierre Chastellain arriua sur le soir, nous fumes surpris d'abord à la nouvelle de son arriuée; car il ny auoit que trois semaines que nos Sauvages estoient partis pour Kebec, aussi la voye estoit extraordinaire. Le P. Superieur, & le P. Pijart luy allerent au deuant, pour moy i'estois encor à la retraicte; ie luy preparay de ce que nous auions, pour le receuoir, mais quel festin; vne poignée de petit poisson sec avec vn peu de farine: i'enuoyay chercher quelques nouveaux espics que nous luy fîmes rostir à la façon du pays; mais il est vray que dans son cœur, & à l'entendre il ne fist iamais meilleure chere, la ioye qui [12] se ressent à ses entreueuës semble estre quelque image du contentement des bienheureux à leur arriuée dans le Ciel, tant elle est pleine de suauité. Aussi Dieu nous la mesnagea de telle forte que nous ne la reçeufmes pas tout entiere en vn iour, car le P. Charles Garnier n'arriua que le lendemain; quoy qu'à deux ou trois iournées prés, ils fussent tousiours venus de compagnie luy & le P. Chastellain, ils eurent le bien de cabaner ensemble tout le long du chemin, & parmy ces roches affreuses & ces solitudes escartées ils eurent toute la consolation qu'ils pouuoient souhaitter à la referue du saint Sacrifice de la Messe depuis leur depart des trois Riuieres, ils estoient entre les mains de bons Sauvages qui les traicterent doucement; tout cela avec l'heureuse rencontre qu'ils firent du P. Antoine Daniel, & quatre ou cinq iours apres du P. Ambroise Dauost aux Bissiriniens leur ayda grandement à essuyer vne

in particular, will be under eternal obligations to him for the kindness that he has always shown it, both during his lifetime and at his death, as he bequeathed a part of what remained to him for the support of the Mission of our Fathers in these lands.¹

Towards the evening of the 12th, Father Pierre Chastellain arrived. We were at first surprised at the news of his coming, for it was only three weeks since our Savages had departed for Kebec; therefore the journey was an extraordinary one. The Father Superior and Father Pijart went to meet him; as for me, I was still in the retreat. I prepared what we had, to receive him; but what a feast it was!—a handful of small dried fish, with a little flour; I sent for some fresh ears of corn that we had roasted for him after the manner of the country. But it is true that in his heart, according to his story, he never partook of better fare. The joy which [12] is experienced in these reunions seems to be some image of the happiness of the blessed upon their arrival in Heaven, so full is it of sweetness. Also God so arranged it for us that we did not have it all in one day, for Father Charles Garnier did not arrive until a day later, although, up to the last two or three days' journey, he and Father Chastellain had always traveled together. They had had the good fortune to encamp together during the whole length of the journey; and among these frightful rocks and remote solitudes they had all the consolation they could desire, with the exception of the holy Sacrifice of the Mass. From the time of their departure from the three Rivers, they were in the hands of good Savages, who treated them kindly. All this, added to the happy meeting they had with Father Antoine Daniel, and four or five

grande partie des fatigues de ce voyage, auffi les receufmes nous en tres-bonne fanté, & auffi forts, & vigoureux que s'il n'euffent bougé de Paris. Nous aprifmes d'eux que Monsieur le Cheualier de Montmagny auoit pris la place de feu Monsieur de [13] Champellain, enquoy nous admirafmes la prouidence de Dieu, qui voulant difpofer de l'vn, auoit donné la penfée à ces Meffieurs d'en procurer vn autre à tout le pays, qui fçauroit ioindre en fon gouuernement vne rare doctrine & experience, avec vne integrité de vie tout à fait exemplaire.

Le 24. vn Sauuage nous auertift en paffant chez nous que Soranhes pere de Louys de Sainte Foy eftoit malade, il le fit fi froidement que nous ne nous en mifmes pas autrement en peine, neantmoins comme le P. Superieur auoit vn voyage à faire vers ces quartiers là il partit le lendemain à deffein de l'aller vifiter par mefme moyen, mais il aprift par ie chemin qu'il eftoit mort: il y a bien dequoy adorer icy les iuftes iugemens de Dieu. Ce Sauuage auoit en fouuent des penfées de fa conue[r]fion, c'eftoit defia vn grand aduantage pour luy d'auoir vn fils fi bien inftruit en tous les myfteres de noftre Foy: outre cela dés l'an paffé fus le defir qu'ils nous auoient tefmoigné luy & toute fa famille de receuoir le S. Baptesme, le P. Superieur alla paffer huict ou dix iours chez luy, & l'informa pleinement de tout ce qu'il iugea à propos pour le difpofer à vne vraye conuerfion, il leur fatisfit [14] de telle forte à ce qu'ils tefmoignerent, & demeurerent fi contens, & fi pleins de bonne volonté; qu'ils ne trouuoient rien difficile, & ne reftoit plus ce fembloit qu'a venir à la pratique, en effet quoy qu'il y eut de la chair en la maifon il vou-

days later with Father Ambroise Davost, in the country of the Bissiriniens, went far toward mitigating a great part of the fatigues of this voyage. We, also, received them in very good health, and as strong and vigorous as if we had not budged from Paris. We learned from them that Monsieur the Chevalier de Montmagny had taken the place of the late Monsieur de [13] Champellain, in which we admired the providence of God, who, wishing to dispose of one, had inspired these Gentlemen to secure another for the whole country, who could unite in his government rare principle and experience with an integrity of life altogether exemplary.

On the 24th, a Savage who was passing our house informed us that Soranhés, father of Louys de Sainte Foy, was sick. He did this so coldly that we did not concern ourselves further about it; but as the Father Superior had a journey to make in that direction, he departed the next day, intending to go and visit him at the same time; but he learned on the way that he was dead. There is, indeed, reason here to adore the just judgments of God. This Savage had often meditated upon his conversion; it was already a great advantage for him to have a son so well instructed in all the mysteries of our Faith. And more than that, last year, in accordance with the desire he and all his family had shown us, to receive Holy Baptism, the Father Superior went and passed eight or ten days with him, and informed him fully of all he deemed fitting to prepare him for true conversion; he so satisfied them, [14] according to what they said, and they were so contented and so full of good will, that they found nothing difficult, and nothing more remained, it seemed, but to begin to prac-

lut que toute la famille gardast l'abstinence du Vendredy & Samedi, ils cōmencerent deslors à deffein de continuer par apres, mais ie m'en rapporte; de temps en temps il nous venoit visiter, & demeueroit quelque iours avec nous, le P. Superieur continuoit tousiours à l'instruire, & nous luy apprenions quelques petites prieres; il nous pressoit fort de le baptiser, mais nous remarquasmes si peu de solidité dans ses resolutiōs, & le trouuasmes si fort attaché aux interests temporels, que nous ne iugeasmes pas à propos de passer outre: Il nous fit de nouuelles instāces vers le Printemps, non tant pour le Baptisme que pour tirer de nous quelques lettres de recommandation, pretendait à ce qu'il disoit, descendre au plustost à Kebec, pour passer quelques semaines avec nos Peres, & estre par apres baptisé solemnellement à l'arriuée des vaisseaux. Le P. Super. voyant qu'il n'y auoit que vanité à son faict, & que le propre interest le portoit à faire ceste [15] proposition, luy respondit là dessus, que cela alloit fort bien qu'il continuast dans la volonté d'estre baptisé, mais que le principal estoit qu'il fut bien instruit, & prist vne bonne resolution de quitter ses mauuaises habitudes, & viure dorefnauant en vray Chrestien, au reste qu'il importoit fort peu pour le lieu de son baptisme, que nous y auiserions par apres, seulement qu'auant que de s'embarquer il vint passer quelques iours avec nous, afin de prendre plus meurement les dernieres resolutions, sur vne affaire de telle importance. Il promit de le faire, mais il ne tint pas sa parole, il s'embarqua incontinent apres sans nous voir, & au lieu de tirer droit à Kebec, il s'arresta à l'Isle, où il sejourna prés de deux mois à iouër, & faire la vie ordinaire, estant aux trois Riuieres il ne se mō-

tice. Indeed, although there was meat in the house, he desired all his family to abstain from it on Friday and Saturday. They began at that time, with the intention to continue afterwards, but I am unable to say whether they did so. From time to time he came to visit us, and remained with us several days. The Father Superior continued to instruct him, and we taught him a few little prayers. He urged us strongly to baptize him, but we noticed so little stability in his resolutions, and found him so deeply attached to worldly interests, that we did not deem it wise to go any further. Towards Spring, he importuned us again, not so much for Baptism, as to secure some letters of recommendation from us,—intending, as he said, to go down to Kebec as soon as possible, to pass a few weeks with our Fathers, and afterwards to be solemnly baptized at the arrival of the ships. The Father Superior, seeing there was nothing but vanity in his conduct, and that self-interest prompted him to make this [15] proposition, answered him thereupon that it was a very good thing for him to cherish the wish to be baptized; but the chief point was that he should be well instructed, and should make a firm resolve to give up his bad habits, and henceforth live as a true Christian. He said, moreover, that the place of his baptism was of very little importance, that we would decide upon that later; only that, before embarking, he should come and pass a few days with us, in order to take into more mature consideration the final resolutions upon a subject of such importance. He promised to do this, but he did not keep his word. He embarked immediately afterwards without seeing us; and, instead of going directly to Kebec, he stopped at the Island, where he sojourned

ſtra quaſi pas. Dieu ce ſemble ſuoiſt deſlors abandonné ce miſerable; il euſt le bien à ſon retour d'auoir vn de nos Peres dans ſon canot, ce luy deuoiſt eſtre vne belle occaſion pour nous venir reuoir par apres, ſe remettre avec nous, & reprendre ſes premieres reſolutions; mais eſtant arriué aux Biſſiriniens, il changea de canot & ſ'embarqua avec d'autres, & ainſi il alla droit à Teanaufteaia ſon vilage, nous ne [16] le viſmes en aucune façon, & les premieres nouuelles que nous ouyſmes de luy, furent qu'il eſtoit malade, & quaſi en meſme temps nous aprîmes ſa mort. Nous en euſmes d'autant plus de reſſentiment que quelques vns nous rapporterent qu'elle n'auoit pas eſté naturelle, mais que la triſteſſe qu'il auoit eu de la perte de ſon fils, l'auoit ietté ſi auant dans le deſeſpoir qu'il ſ'eſtoit auancé luy-meſme ſes iours. Voicy à ce que l'on dit, comme la choſe ſe paſſa. Vn iour qu'il ſe trouua luy ſeul en ſa cabane avec vne ſienne petite fille, il l'enuoya chercher d'une certaine racine qu'ils appellent Ondachienroa, qui eſt vn poiſon préſent; cét enfant y alla fort innocemment, croyant que ſon pere auoit deſſein de faire quelque medecine, car il auoit teſmoigné quelque petite indifpoſition: elle luy en apporte, mais non affez à ſon gré, elle y retourne pour la ſeconde fois; il en mange ſon ſaoul, vne groſſe fieure le faiſit, & l'emporte en peu de temps. Toutesfois ſes parens n'auoient pas ce genre de mort; quoy que ſ'en ſoit, il eſt mort miſerable, puis qu'il ſ'eſt rendu indigne de la grace du Baptême; l'ay voulu toucher toutes ces circonſtances, parce que ie ſçay l'affection que voſtre R. [17] tous nos Peres & tant de gens de bien auoient pour la conuerſion de ceſte famille. Quelque temps apres ſa petite fille

nearly two months, gambling, and leading the usual life. When he reached the three Rivers, he hardly showed himself. It looks as if God had thenceforth abandoned this wretch. On his return, he had the good fortune to have one of our Fathers in his canoe,—a fine opportunity this should have been for him, to come and see us again afterwards, to be reconciled with us, and to resume his first resolutions. But, when he reached the Bissiriniens, he changed his canoe and embarked with the others, and went thus directly to Teanausteaiaie his own village.² We did not [16] see anything of him, and the first news we heard of him was that he was sick, and almost at the same time we learned of his death. We were all the more grieved at this, as some persons told us that he had not died a natural death, but that the grief he felt for the loss of his son had so plunged him into despair that he himself had shortened his days. This is the way they say it occurred: One day, when he found himself alone in his cabin with one of his little daughters, he sent her to get a certain root that they call Ondachienroa, which is a quick poison.³ This child went for it very innocently, supposing that her father intended to make some medicine, as he had shown some slight indisposition. She brought him some, but not enough to suit him, and she returned for it the second time. He ate his fill of it; a high fever attacked him, and carried him off in a little while. But his relatives do not admit that he died in this way; at all events, he died miserably, since he rendered himself unworthy of the grace of Baptism. I wished to touch upon all these circumstances, because I know the interest that your Reverence, [17] and all our Fathers, and so many good peo-

mourut, nous n'eufmes nouvelle que de fa mort; ce fut avec vn regret bien particulier, c'estoit vn esprit fort ioly & docile à merueille, mais *Iudicia Dei abyssus multa*. Voicy vn fuject de confolation.

Le 30. nous commençames vne neufuaine en l'honneur de la bien-heureufe Vierge; nous auions fait ce vœu, afin qu'il pluft à Dieu tirer fa gloire de la maladie d'une femme de nostre bourgade. Ce qui nous auoit porté particulièrement à ceste deuotion estoit la bonne volonté que nous auions remarqué en toute la cabane pour receuoir le S. Baptefme, & que nous esperions tirer pour l'aduancement de ce deffein, de grâds aduantages du baptefme de ceste femme de quelque façon qu'il pluft à Dieu par apres en difpofer, fust pour la vie ou la mort. La bien-heureufe Vierges s'embla .[sc. sembla] agreer nostre deuotion: car le mefme iour que le P. Superieur l'alla voir fur le soir, & la trouua affez mal, il ne luy eust pas si toft faict ouuerture du Baptefme, qu'elle respondit qu'elle en estoit tres-contente, & que quand elle perdrait la parole, elle le fouhaitteroit toufjours [18] en fon cœur & qu'elle entêdoit qu'on ne laiffaft pas pour cela de passer outre: car dit-elle, s'il est vray, comme vous m'en affeurez, que nostre ame apres le baptefme aille au Ciel, ie desire estre baptifée, & aller trouuer mon frere; ce Sauuage fust baptifé & mourut il y a deux ans. Ceste bonne difpofition avec le mauuais estat de fa fanté qui menaçoit de mort, inuita le P. Superieur à l'instruire amplement avec beaucoup de fatisfaction & de confolation de nostre côté, le P. Pierre Chastelain la baptifa, & [elle] fut nommée Marie pour l'accompliffemēt d'un vœu qu'il auoit faict: Elle mourut quelques peu de iours apres; la cause de fa maladie

ple felt in the conversion of this family. Some time afterwards his little girl died; we merely received news of her death, for which we felt a very special regret, as she was a very bright child, and wonderfully docile; but *Judicia Dei abyssus multa*. In the following we have reason for consolation.

On the 30th, we began a novena in honor of the blessed Virgin. We had made this vow that it might please God to derive glory to himself from the sickness of a woman of our village. What had especially inclined us to this devotion was the good will we had remarked in all those of the cabin towards receiving Holy Baptism, and that we hoped to derive, for the advancement of this object, great advantages from the baptism of this woman, in whatever way it might please God afterwards to dispose of her, were she to live or to die. Our devotion seemed to be acceptable to the blessed Virgin, for that same day, towards evening, when the Father Superior went to see her and found her quite sick, he had no sooner made overtures of Baptism to her, than she replied that she would be very glad to receive it, and that if she should lose her speech, she would continue to wish for it [18] in her heart; and that she had heard that people did not fail to go beyond on that account. "For," said she, "if it be true, as you have assured me, that our souls go to Heaven after baptism, I wish to be baptized and go to find my brother," a Savage who was baptized and died two years ago. This good disposition, together with the bad condition of her health, which threatened death, induced the Father Superior to instruct her fully, with great satisfaction and consolation on our part. Father Pierre Chastellain baptized her, and, in fulfillment of a vow he had made,

a entendre ses parens, auoit esté la perte d'un bonnet rouge, en effect on nous pressa importunément de luy en donner un, comme si ce bonnet eust deu luy rendre la santé, & mesme apres sa mort son pere auoit grande deuotion de la voir porter au tombeau avec un bonnet rouge en sa teste, voicy sa raison, comment, disoit-il, voulez-vous que les François la reconnoissent dans le Ciel, si elle n'en porte les liurées? Cela n'est-il pas tout à fait pitoyable que ce vieillard apres auoir ouy tant de fois parler du Ciel, fust encore demeuré [19] dans ceste ignorance?

Je diray encor, cecy, que ceste femme sur le commencement de sa maladie s'imagina qu'elle auoit veu entrer un homme noir qui l'auoit touchée au corps, & qu'en mesme temps elle s'estoit trouuée tout en feu. Au reste que ce spectre auant que de disparoistre s'estoit mis à danser avec le reste de la troupe. Comme elle racontoit cecy, tous ceux qui estoient là presens conclurent que sans doute s'estoit le Demon Aoutaerohi, qui la faisoit malade. On fit force festins pour sa santé, & entr'autres, un iour qu'elle estoit bien malade, on fist festin d'un chien; dont à leur dire elle se trouua merueilleusement bien, & mesme, parce que le chien estant encor demy vif sur les charbons elle commença à ouvrir les yeux, ils creurent que ceste medecine operoit & qu'elle en ressentoit desjà quelques effects. On inuita un medecin pour trauailler apres sa guerison; il fit vne fuërie pour prendre cognoissance de la maladie, il ietta du petun dans le feu, & apperçeut dit-il, cinq hommes, puis il porta ce iugement qu'elle estoit enforcelée; qu'elle auoit cinq forts dans le corps, que le plus dangereux, & celuy qui estoit pour luy [20] causer la mort, estoit

named her Marie. She died a few days later. The cause of her death, according to her parents, was the loss of a red hat. In fact we were urgently requested to give her another one, as if this hat could have restored her to health; and even after her death her father was very anxious to see her borne to the tomb with a red hat on her head. Here is his reason: "How," said he, "do you expect the French to recognize her in Heaven, if she does not wear their livery?" Now is it not altogether pitiful that this old man, after having heard so often about Heaven, had still continued [19] in this ignorance?

I will say, also, that this woman at the beginning of her sickness imagined that she had seen a black man enter who had touched her body, and that she had at the same time found herself all on fire; and, moreover, that this specter, before disappearing, had begun to dance with the rest of the troop. When she related this, all those present concluded that it was, without doubt, the Demon Aoutaeroihi who caused her sickness. Many feasts were made for her recovery; and, among others, one day when she was very sick they made a feast of a dog, in consequence of which, according to their story, she felt wonderfully well,—and also, because she began to open her eyes while the dog was still half alive on the coals, they thought that this medicine was operating, and that she already felt some effects from it. A medicine man was invited to try to cure her. He took a sweat, to get a knowledge of her disease; he threw some tobacco into the fire, and perceived, he said, five men; then he expressed the opinion that she was bewitched, that she had five charms in her body,—that the most dangerous, and the one which was to [20] cause her

au nombril, il fallut s'adresser à vn autre pour les tirer, car ces Messieurs se contentent de designer le mal; cestuy-cy se fit prier, il demande d'ordinaire trois choses quand il vient traiter quelque malade: il ne faut point que les chiens jappent, les cures ne se font que dās le silence; il n'applique les remedes qu'à l'escart, & souuent il vous fera porter vn pauvre malade dans les bois, & si il faut que le Ciel soit serein; neantmoins il ne s'arresta pas à toutes ces ceremonies en ceste occasion, car la malade ne fust point transportée hors la cabane, peut-estre parce qu'en effect le Ciel estoit couuert & pluist vne partie de la journée: ce iour là mesme i'y accompagné le R. P. Supérieur, ce charlatan estoit encor dans la cabane, nous trouuâmes le Pere, la mere, & quasi toute la famille à la porte, ce vieillard nous fit incontinent signe, & nous dist tout bas, que nous nous en retournaissions; contentez-vous, dist-il, qu'elle est baptisée, allez & priez seulement Dieu qu'elle guerisse: ce Sorcier luy donna vn breuuage qui deuoit à son dire, descendre tout droit au nombril, où estoit le fort de son mal; mais il monta, dit-on, aux oreilles qui luy enflerent [21] aussi tost, & peu de temps apres elle mourut: on luy demanda pourquoy son remede auoit esté sans effect, il se trouua qu'on ne luy auoit pas donné tout ce qu'il demandoit, sur tout vn petunoir de pierre rouge, & vn sac à mettre son petun; voilà comme ces iongleurs abusent ce pauvre peuple; le principal est qu'elle mourut Chrestienne: toutes ces medecines luy estoient procurées de ses parens, qui les regardoient comme font la plupart des Sauvages, de mesme œil que nous faisons en France nos remedes les plus ordinaires.

death, was in the navel. They had to apply to another one to get them out, for these Gentlemen content themselves with designating the evil. This one had to be entreated. He usually makes three demands when he comes to treat a sick person. The dogs must not howl, for his cures are only made in silence; he only applies his remedies in a place apart, and he will often make you carry a poor patient into the woods; and the Sky must be clear. Nevertheless he did not insist upon all these ceremonies on this occasion, for the patient was not carried out of the cabin, perhaps because the Sky was really cloudy and it rained a part of the day. That same day I accompanied the Reverend Father Superior to this place; the charlatan was still in the cabin; we found the Father, the mother, and nearly all the family at the door. This old man immediately made us a sign, and told us in a low voice that we should return. "Be satisfied," said he, "that she is baptized, only go and pray God that she may recover." This Sorcerer gave her a potion which, he said, must go directly down to the navel, where the seat of her disease was. But it went up, they say, to her ears, which immediately became swollen; [21] and shortly afterwards she died. When he was asked why his remedy had not taken effect, it was found that he had not been given all that he demanded,—above all, a pipe of red stone and a pouch for his tobacco. This is the way these jugglers delude these poor people. The chief point is that she died a Christian. All these remedies were procured for her by her parents, who looked upon them, as do most of the Savages, with the same eye with which we in France regard our most common remedies.

Ie m'estois obligé de dire à vostre R. que le P. Charles Garnier auoit baptisé solemnellement dès le 27. de ce mois vn petit enfant, qui fut nommé Ioseph, en vertu du vœu qu'il en auoit faict en l'honneur de ce Saint Patriarche, & le R. P. Superieur peu de iours auparauant en auoit aussi baptisé deux autres avec les ceremonies de l'Eglise. Mais il faut que ie luy donne icy la consolation toute entiere, à quel propos differer plus long temps à luy dire, que depuis la derniere qu'elle a receu de nous, Dieu nous a faict la grace de baptiser iusques à maintenant que ie commence à escrire la presente, deux cens, tant adultes que petits [22] enfans, dont la plupart n'ont esté baptisez qu'en danger de mort, ie ne m'arresteray gueres d'oresnauãt en particulier qu'à ceux en la conuersion desquels nous auons remarqué des effects plus notables de la misericorde de Dieu, & de sa prouidence sur le salut de ses esleuz; nous esperons que le nombre en croistra encor auant que nos Sauuages descendent pour la traite de Quebec.

I was in duty bound to tell your Reverence that Father Charles Garnier solemnly baptized, on the 27th of this month, a little child, who was named Joseph in pursuance of a vow he had made in honor of this Blessed Patriarch; and the Reverend Father Superior a few days before also baptized two others with the ceremonies of the Church. But I must here impart to you the whole comforting news; for why should I longer defer telling you, that since the last letters you received from us, God has given us the grace to baptize, up to the present time, when I begin to write this letter, two hundred, both adults and little [22] children, the greater part of whom were not baptized until they were in danger of death. From now on, I shall not particularize much, except in regard to those in whose conversion we have observed some of the more remarkable effects of God's mercy, and of his providence in the salvation of his elect. We hope that the number will grow still greater before our Savages go down to the trading at Quebec.

CHAP. II.

LES EXCESSIUES CRUAUTEZ DES HOMMES, & LES GRANDES MISERICORDES DE DIEU SUR LA PERSONNE D'VN PRISONNIER DE GUERRE, IROQUOIS DE NATION.

LE 2. de Septembre nous aprîmes qu'on auoit amené au bourg d'Onnentifati vn prisonnier Iroquois, & qu'on se dispoſoit à le faire mourir. Ce Sauvage auoit eſté pris luy huictiefme, au lac des Iroquois, où ils eſtoient 25. ou 30. à la peſche, le reſte s'eſtoit fauué à la fuite. Pas vn, dit-on, n'eut eſchappé ſi nos Hurons ne ſe fuſſent point ſi fort precipitez, ils n'en amenerent que [23] ſept, pour le huictiefme ils ſe contenterent d'en apporter la teſte: Ils ne furent pas ſi toſt hors des priſes de l'ennemy que ſelon leur couſtume toute la troupe ſ'aſſembla, & tinrent conſeil, où il fut reſolu que ſix ſeroient donnez aux Atignenonghac, & aux Arendarrhonons, & le ſeptiefme à ceſte pointe où nous ſommes. Ils en diſpoſerent de la forte, d'autant que leur bande eſtoit compoſée de ces trois nations: Quand les prisonniers furent arriuez dans le pays, les Anciens, (auſquels les ieunes gens au retour de la guerre laiſſent la diſpoſition de leur proye) firent vne autre aſſemblée, pour auifer entr'eux, du bourg, où chaque prisonnier en particulier ſeroit brûlé, & mis à mort, & des perſonnes qui en ſeroient gratifiées; car c'eſt l'ordinaire que lors que quelque perſonne notable a perdu en

CHAP. II.

THE EXCESSIVE CRUELTY OF MEN, AND THE GREAT
MERCY OF GOD, UPON THE PERSON OF A
PRISONER OF WAR FROM THE
IROQUOIS NATION.

ON the 2nd of September, we learned that an Iroquois prisoner had been brought to the village of Onnentisati, and that they were preparing to put him to death. This Savage was one of eight captured by them at the lake of the Iroquois, where there were 25 or 30 of them fishing; the rest had saved themselves by flight. Not one, they say, would have escaped if our Hurons had not rushed on so precipitately. They brought back only [23] seven, being content to carry off the head of the eighth one. They were no sooner beyond the reach of the enemy than, according to their custom, the whole troop assembled and held a council, in which it was decided that six should be given to the Atignenonghac and the Arendarrhonons, and the seventh to this place where we are. They disposed of them thus because their band was composed of these three nations. When the prisoners had arrived in the country, the Old Men (to whom the young men on their return from war leave the disposition of their spoils) held another assembly, to take counsel among themselves as to the town where each individual prisoner should be burned and put to death, and the persons on whom they should be bestowed; for it is customary, when some notable

guerre quelqu'un de ses parens, on luy fassé present de quelque captif pris sur les ennemis pour effuyer ses larmes, & appaiser vne partie de ses regrets. Cestuy-cy donc qui auoit esté destiné pour ceste pointe fut amené par le Capitaine Enditsacone au bourg d'Onnentifati, où les chefs de guerre tinrent Conseil, & resolurent que ce prisonnier seroit donné à Saouïandaoïascoïay, [24] qui est vne des grosses testes du pays, en cōsideration d'un sien neveu qui auoit esté pris par les Iroquois. La resolution prise, il fut mené à Arontaen, qui est vn bourg esloigné de nous environ deux lieuës: D'abort nous auions quelque horreur d'affister à ce spectacle, neantmoins tout bien considéré, nous iugeasmes à propos de nous y trouver, ne desesperance pas de pouuoir gaigner ceste ame à Dieu, la charité fait passer par dessus beaucoup de cōsiderations; Nous partismes donc, en compagnie du P. Superieur, le P. Garnier & moy, nous arriuasmes à Arontaen vn peu auparauât le prisonnier, nous vismes venir de loin ce pauvre miserable, chantant au milieu de 30. ou 40. Sauvages qui le conduisoient, il estoit reuestu d'une belle robe de castor, il auoit au col vn collier de pourcelleine, & vn autre en forme de couronne autour de la teste, il se fit vn grand concours à son arriuée, on le fit seoir à l'entrée du bourg, ce fut à qui le feroit chanter; ie diray icy que iusques à l'heure de son supplice nous ne vismes exercer en son endroit que des traicts d'humanité, aussi auoit-il desjà esté assez mal mené deslors de sa prise, il auoit vne main toute brisée d'un caillou, & vn doigt non [25] coupé, mais arraché par violence; pour l'autre main il en auoit le poulce & le doigt d'aupres emporté d'un coup de hache, & pour tout emplastre

personage has lost one of his relatives in war, to give him a present of some captive taken from the enemy, to dry his tears and partly assuage his grief. Now the one who had been destined for this place was brought by the Captain Enditsacone to the village of Onnentisati, where the war chiefs held a Council and decided that this prisoner should be given to Saouandaouascouay, [24] who is one of the chief men of the country, in consideration of one of his nephews who had been captured by the Iroquois. This decision being made, he was taken to Arontaen, a village about two leagues distant from us. At first, we were horrified at the thought of being present at this spectacle; but, having well considered all, we judged it wise to be there, not despairing of being able to win this soul for God. Charity causes us to overlook many considerations. Accordingly, we departed, the Father Superior, Father Garnier, and I together. We reached Arontaen a little while before the prisoner, and saw this poor wretch coming in the distance, singing in the midst of 30 or 40 Savages who were escorting him. He was dressed in a beautiful beaver robe and wore a string of porcelain beads around his neck, and another in the form of a crown around his head. A great crowd was present at his arrival. He was made to sit down at the entrance to the village, and there was a struggle as to who should make him sing. I will say here that, up to the hour of his torment, we saw only acts of humanity exercised towards him; but he had already been quite roughly handled since his capture. One of his hands was badly bruised by a stone; and one finger was not [25] cut off, but violently wrenched away. The thumb and forefinger of the other hand had been

quelques feuilles liées avec des escorces, il auoit les ioinctures des bras toutes brulées, & en l'un vne grande incision; nous nous approchâmes pour le considerer de plus près, il leua les yeux, & nous regarda fort attentiuement, mais il ne sçauoit pas encor le bon heur que le Ciel luy preparoit par nostre moyen au milieu de ses ennemis. On inuita le P. Superieur à le faire chanter, mais il fit entendre que ce n'estoit pas ce qui l'auoit amené, qu'il n'estoit venu que pour luy apprendre ce qu'il deuoit faire pour aller au Ciel, & estre bien-heureux à iamais apres la mort, il s'approcha de luy, & luy tesmoigna que nous luy portions tous beaucoup de compassion. Cependant on luy apportoit à manger de tous costez, qui du sagamité, qui des citrouilles, & des fruicts, & ne le traittoient que de frere & amy; de temps en temps on luy commandoit de chanter, ce qu'il faisoit avec tant de vigueur, & vne telle contention de voix, que, veu son aage, car il paroissoit auoir plus de 50. ans, nous nous estonnions comment il y pouuoit suffire, [26] veu mesme qu'il n'auoit quasi fait autre chose nuit & iour depuis sa prise, & nommément depuis son arriuée dans le pays. Sur ces entrefaites un Capitaine hauflant sa voix du mesme ton que font en France ceux qui proclament quelque chose par les places publiques, luy adressa ces paroles. Mon neveu tu as bonne raison de chanter, car personne ne te fait mal, te voilà maintenant parmy tes parens, & tes amis. Bon Dieu quel compliment; tous ceux qui estoient autour de luy avec leur douceur étudiée, & leurs belles paroles estoient autant de bourreaux, qui ne luy faisoient bon visage que pour le traiter par apres avec plus de cruauté. Par tout où il auoit passé on luy auoit donné

nearly taken off by a blow from the hatchet, and the only plaster he had was some leaves bound with bark. The joints of his arms were badly burned, and in one of them there was a deep cut. We approached to look at him more closely; he raised his eyes and regarded us very attentively, but he did not yet know the happiness that Heaven was preparing for him, in the midst of his enemies, through our instrumentality. The Father Superior was invited to make him sing; but he explained that it was not that which had brought him there,—that he had come only to teach him what he ought to do that he might go to Heaven, and be forever blest after death. He approached him, and told him that we all felt a great deal of compassion for him. Meanwhile, they brought him food, from all sides,—some bringing *sagamité*, some squashes and fruits,—and treated him only as a brother and a friend. From time to time he was commanded to sing, which he did with so much vigor and strength of voice, that, considering his age, for he seemed to be more than 50 years old, we wondered how he could be equal to it,—[26] especially as he had done hardly anything else day and night since his capture, and especially since his arrival in their country. Meanwhile, a Captain, raising his voice to the same tone used by those who make some proclamation in the public places in France, addressed to him these words: “My nephew, thou hast good reason to sing, for no one is doing thee any harm; behold thyself now among thy kindred and friends.” Good God, what a compliment! All those who surrounded him, with their affected kindness and their fine words, were so many butchers who showed him a smiling face only to treat him afterwards with more

dequoy faire festin, on ne manqua pas icy à ceste courtoisie, on mist incontinent vn chien en la chaudiere, il n'estoit pas encor demy cuit qu'il fut mené dans la cabane, où il deuoit faire l'assemblée pour le banquet. Il fit dire au P. Superieur qu'il le suiuiſt & qu'il estoit bien aise de le voir, sans doute cela luy auoit touché le cœur, de trouuer, (parmy des barbares que la feule cruauté rendoit affables & humains) des personnes qui auoient vn veritable ressentiment de sa [27] misere. Nous commençâmes deslors à bien esperer de sa conuersion, nous entraſmes donc, & nous mîmes aupres de luy, le P. Superieur prist occasion de luy dire qu'il eust bon courage, qu'il estoit à la verité pour estre miserable le peu de vie qui luy restoit, mais que s'il le vouloit escouter & croire ce qu'il auoit à luy dire, il l'affeueroit d'un bon heur eternal dans le Ciel apres la mort; il luy parla amplement de l'immortalité de l'ame, des contentements dont iouyſſent les bien-heureux dans le Paradis, & du malheureux estat des damnez dans l'Enfer. Cependant le P. Garnier & moy, pour contribuer quelque chose à la conuersion de ce pauvre Sauvage, nous fîmes vn vœu de dire quatre Messes en l'honneur de la bien-heureuse Vierge; afin qu'il pluſt à Dieu luy faire misericorde, & luy donner la grace d'estre baptisé: vostre R. eust eü de la consolation de voir avec qu'elle attention il escouta ce discours, il y prist tant de plaisir & le comprist si bien, qu'il le repeta en peu de mots, & tesmoigna vn grand desir d'aller au Ciel Tous ceux qui estoient aupres de luy conspiroient ce sembloit avec nous dans le dessein de l'instruire, entr'autres vn ieune homme lequel quoy que sans [28] aucune necessité faisoit le deuoir de truchement, &

cruelty. In all the places through which he had passed he had been given something with which to make a feast; they did not fail here in this act of courtesy, for a dog was immediately put into the kettle, and, before it was half cooked, he was brought into the cabin where the people were to gather for the banquet. He had some one tell the Father Superior to follow him, and that he was very glad to see him. Doubtless it had touched his heart to find (among barbarians whom cruelty alone rendered affable and humane) persons who had some real feeling for his [27] misery. We began then to have strong hopes of his conversion. So we entered and placed ourselves near him; the Father Superior took occasion to tell him to be of good cheer, that he would in truth be miserable during the little of life that remained to him, but that, if he would listen to him and would believe what he had to tell him, he would assure him of an eternal happiness in Heaven after his death. He spoke to him fully upon the immortality of the soul, on the pleasures enjoyed by the blessed in Paradise, and on the wretched condition of the damned in Hell. Meanwhile Father Garnier and I, in order to contribute something to the conversion of this poor Savage, made a vow to say four Masses in honor of the blessed Virgin, that it might please God to show him mercy and to give him the grace to be baptized. Your Reverence would have felt consolation in seeing with what attention he listened to this discourse. He took so much pleasure in it and understood it so well, that he repeated it in a few words, and showed a great desire to go to Heaven. All those who were beside him conspired, it seemed, with us in the purpose to instruct him,—among oth-

luy repetoit ce que le P. Superieur luy auoit expliqué. Mais ie deuois auoir dit à vostre R. que ce prisonnier n'estoit pas proprement du pays des ennemis, il estoit natif de Sonontoïan, neantmoins, dautant que depuis quelques années les Sonontoïanhrronon auoient fait la paix avec les Hurons, cestui-cy n'ayant pas agréé cét accord s'estoit marié parmy les Onontaehronon afin d'auoir tousiours la liberté de porter les armes contre eux. Voilà comme la sage prouidence de Dieu a conduit ce pauvre Sauuage dans les voyes de Salut. Peut-estre que demeurant à Sonontoïan il fust aussi demeuré iusques à la mort dans l'ignorance de son Createur.

Mais retournons au festin qui se preparoit, aussi tost que le chien fut cuit, on en tira vn bon morceau qu'on luy fit manger; car il luy falloit mettre iusques dans la bouche, estant incapable de se feruir de ses mains, il en fit part à ceux qui estoient aupres de luy. A voir le traitement qu'on luy faisoit, vous eussiez quasi iugé qu'il estoit le frere, & le parent de tous ceux qui luy parloient. Ses pauvres mains luy caufoient de grandes douleurs, & luy cuisoient si fort, [29] qu'il demanda de fortir de la cabane pour prendre vn peu d'air, il luy fut accordé incontinent, il se fit deuelopper ses mains, on luy apporta de l'eau pour les rafraichir, elles estoient demy pourries & toutes groüillantes de vers: la puanteur qui en sortoit estoit quasi insupportable, il pria qu'on luy tirast ces vers qui luy rongeoient iusques aux moïelles, & luy faisoient (disoit-il) ressentir la mesme douleur que si on y'eust appliqué le feu. On fit tout ce que l'on pût pour le soulager, mais en vain, car ils paroïssient & se tiroient au dedans comme on se mettoit en de-

ers, a young man, who, though without [28] any obligation to do so, performed the service of interpreter, and repeated to him what the Father Superior had explained. But I ought to have informed your Reverence that this prisoner did not properly belong to the enemy's country, as he was a native of Sonontouan. Yet, inasmuch as a few years before the Sonontouanhrronon had made peace with the Hurons, this man, not having accepted this treaty, had married among the Onontachronon, in order to be always free to carry arms against them.⁴ See how the wise providence of God has led this poor Savage into the ways of Salvation. Perhaps if he had remained at Sonontouan, he might have continued until death in ignorance of his Creator.

But let us return to the feast which was being prepared. As soon as the dog was cooked, they took out a large piece of it, which he was made to eat, for they had to put it even into his mouth, as he was unable to use his hands; he shared it with those who were near him. To see the treatment they accorded him, you might have thought he was the brother and relative of all those who were talking to him. His poor hands caused him great pain, and smarted so severely [29] that he asked to go out of the cabin, to take a little air. His request was immediately granted. His hands were unwrapped, and they brought him some water to refresh them. They were half putrefied, and all swarming with worms, a stench arising from them that was almost insupportable. He begged them to take away these worms, which were gnawing him even to the marrow, and which made him feel (he said) the same pain as if some one had touched him with fire. All was done that could

voir de les tirer. Cependant il ne laissoit pas de chanter à diuerfes reprises, & on luy donnoit tousiours quelque chose à manger, comme quelques fruicts ou citrouilles.

Voyant que l'heure du festin s'approchoit nous nous retirafmes dans la cabane, où nous auions pris logis: car nous ne iugions pas à propos de demeurer en la cabane du prisonnier n'esperans pas trouuer la commodité de luy parler d'auantage iusques au lendemain. Mais Dieu qui auoit dessein de luy faire misericorde nous l'amena, & nous fufmes bien estonnez, & bien resiouys quād on nous vint dire qu'il venoit loger avec [30] nous; Et encor plus par apres, lors que (en vn tēps auquel il y auoit tout sujet de craindre que la confusion, & l'insolence de la ieunesse amassée de tous les bourgs circonuoisins ne nous interrompit en nostre dessein,) Le P. Super. se trouua là dans vne belle occasion de luy parler, & eut tout loisir de l'instruire de nos mysteres, en vn mot de le disposer au S. Baptême. Vne bonne troupe de Sauvages, qui estoient là presens, non seulement ne l'interropoient point, mais mesme l'esouterēt avec beaucoup d'attention; où il prist sujet de les entretenir sur la bôté de Dieu, qui ayme vniuersellement tous les hommes, les Iroquois aussi bien que les Hurons, les captifs aussi bien que ceux qui sont en liberté, les pauvres & les miserables, à l'esgal des riches, pourueu qu'ils croient en luy & gardent ses Ss. Commandemens. Que c'est vn grand auantage d'auoir la langue en maniment, d'estre aymé de ces peuples, & en credit parmy eux, vous eussiez dit que tout ce monde se fust assemblé, non pour passer le temps autour du prisonnier, mais pour entendre la parole de Dieu; ie ne

be done to relieve him, but in vain; for they would appear, and disappear within as soon as one undertook the task of drawing them out. Meanwhile he did not cease singing at intervals, and they continued to give him something to eat, such as fruits or squashes.

Seeing that the hour of the feast was drawing near, we withdrew into the cabin where we had taken lodgings,—for we did not think it best to remain in the cabin of the prisoner,—not expecting to find an opportunity to speak further with him until the next day. But God, who intended to show him mercy, brought him to us, and we were greatly astonished and much rejoiced when we were told that he was coming to lodge with [30] us. And still more so afterwards, when (at a time when there was every reason to fear that the confusion, and the insolence of the young men gathered from all the surrounding towns, would interfere with our plans) the Father Superior happened to be there when there was a good opportunity to speak to him, and had all the leisure necessary to instruct him in our mysteries,—in a word, to prepare him for Holy Baptism. A goodly band of Savages who were present, not only did not interrupt him, but even listened to him with close attention. Upon this, he took occasion to talk to them about the goodness of God, who loves all men the world over,—the Iroquois as well as the Hurons, the captives as well as the free, the poor and the miserable equally with the rich,—provided they believe in him and keep his Holy Commandments. What a great advantage it is to have mastered their language, to be loved by these peoples, and to have influence among them! You might have said that all this

penſe pas que les veritez Chreſtiennes ayent eſté iamais preſchées dans ce pays en vne occaſion ſi fauorable, car il y en auoit quaſi là de [31] toutes les nations qui parlent la langue Huronne: Le Pere Superieur le trouua ſi bien diſpoſé qu'il ne iugea pas à propos de differer plus long temps ſon baptême, il fut nommé Ioseph. Il eſtoit bien raifonnable que le premier baptisé de ceſte nation fuſt en la protection de ce Saint Patriarche, nous auons deſià reçu de Dieu tant de faueurs par ſon entremiſe que nous eſperons que quelque iour, & peut-eſtre pluſtoſt que nous ne penſons, il nous moyennera aupres de ceſte infinie miſericorde l'entrée dans ces nations Barbares, pour y preſcher courageuſement le Saint Euangile. Cela fait, nous nous retirafmes d'aupres de luy bien conſolez, pour prendre vn peu de repos; pour moy, il me fut impoſſible de clorre quaſi l'œil, & remarquay autāt que ie puis entendre, qu'une grande partie de la nuit, les Anciens du bourg, & quelques Capitaines qui le gardoient l'entretindrent ſur les affaires de ſon pays, & le ſujet de ſa priſe, mais avec des teſmoignages de bien-veillance qui ne ſe peuuent dire; le matin le Pere Superieur trouua encor moyen de luy dire vn bon mot, de luy remettre en memoire la faueur qu'il auoit receuë du Ciel, & le diſpoſer [32] à la patience dans ſes tourmens. Et puis il fallut partir pour aller à *Tondakhra*, qui eſt à vne lieuë d'*Arontaen*, il ſe mit en chemin bien accompagné & chantant à ſon ordinaire. Nous priſmes donc occaſion nous autres, de faire vn tour chez nous pour dire la Meſſe, & faire part de ces bonnes nouuelles à nos Peres. Le meſme iour nous allafmes à *Tondakhra*, où par vne Prouidence particuliere, nous nous lo-

crowd had flocked together, not to while away the time around the prisoner, but to hear the word of God. I do not think that Christian truths have ever been preached in this country on an occasion so favorable, for there were present some from nearly [31] all the nations who speak the Huron tongue. The Father Superior found him so well disposed that he did not consider it advisable to postpone longer his baptism. He was named Joseph. It was very reasonable that the first one of this nation to be baptized should be under the protection of this Holy Patriarch. We had already received from God so many favors through his mediation that we hope he will, some day, and perhaps sooner than we think, obtain for us, from this infinite mercy, admission to these Barbarous nations, that we may boldly preach there the Holy Gospel. This being accomplished, we withdrew from his presence, greatly consoled, to take a little rest. For my part, it was almost impossible for me to close my eyes; and I noticed, as well as I could hear, that during a good part of the night the Old Men of the village, and some Captains who were guarding him, conversed with him about the affairs of his country and about his capture, but with evidences of good will impossible to describe. In the morning, the Father Superior again found means to speak a good word to him, to remind him of the favor he had received from Heaven, and to dispose him [32] to bear his torments patiently. Then he had to leave us to go to *Tondakhra*, which is a league from *Arontaen*.⁵ He took the road, well escorted, and singing as usual. Now we took occasion to pay a visit to our home, to say Mass and impart this good news to our Fathers. On the same day we went to *Tondakhra*, where,

geafmes fans le fçauoir, dans la cabane qu'on auoit destinée pour le prifonnier. Le soir il fit feftin, où il chanta, & dança à la mode du pays vne bonne partie de la nuit. Le Pere l'inftroifit plus particulièrement de tout ce qui touche le deuoir d'un Chreftien & nommement fur les faincts Commandemens de Dieu, il y auoit vne bonne compagnie, & tous tefmoignoient prendre vn fingulier plaifir à cét entretien: ce qui donna fuiect au Pere à l'occasion du fixième Commandement, de leur faire entendre iufques à quel point Dieu faifoit estat de la chafteté, & que pour cette confideration nous nous eftions obligez par vœu de cultiuer cette vertu inuiolablement iufques à la mort; ils furent bien eftonnez d'apprendre que parmi les [33] Chreftiens il fe trouue tant de perfonnes de l'un & l'autre fexe qui fe priuent volontairement pour toute leur vie des voluptez fenfuelles, aufquelles ils mettent toute leur felicité: ils firent mefme plufieurs queftions, entre autres quelqu'un demanda pourquoy les hommes auoient honte de fe voir nuds les vns les autres, & fur tout, nous autres pourquoy nous ne pouuions fupporter qu'ils fuflent fans brayes, le Pere leur répondit que c'eftoit vn effect du peché du premier homme, qu'auparauant, qu'il eut transgreffé la loy de Dieu, & que fa volonté fe fust dereglée ny luy ny Eue fa femme ne s'apperçeuoient pas de leur nudité, que leur defobeyffance leur auoit ouuert les yeux, & leur auoit fait chercher dequoy fe couurir: Je ne touche icy qu'en deux mots les longs & beaux difcours que le P. Superieur leur fit en telles & femblables occasions. Vn autre luy demanda d'où nous fçauions qu'il y auoit vn Enfer, & d'où nous tenions tout ce que nous difons de l'etat des damnez:

through a special Providence, we unwittingly took lodgings in the cabin that had been assigned to the prisoner. In the evening he made a feast, at which he sang and danced, according to the manner of the country, during a good part of the night. The Father instructed him more minutely on all that pertains to the duty of a Christian, and especially upon the holy Commandments of God. There was present a goodly company, and all showed that they took a singular pleasure in this conversation. This gave the Father occasion, in discussing the sixth Commandment, to explain to them how highly God esteemed chastity, and that, on this account, we had bound ourselves by a vow to cultivate this virtue inviolably until death. They were greatly astonished to learn that among the [33] Christians there were so many persons of both sexes who voluntarily deprived themselves during their entire lifetime of sensual pleasures, in which these find all their happiness. They even asked many questions. Among others, some one asked why men were ashamed to be seen naked among themselves, and, above all, why we could not endure to have them go without clouts. The Father replied that it was due to the sin of the first man; that before he had transgressed the law of God, and his will had become disordered, neither he nor Eve, his wife, had been aware of their nakedness; that their disobedience had opened their eyes, and had made them seek something with which to cover themselves. I only allude here, in a few words, to the long and beautiful discourses the Father Superior made to them upon this and similar occasions. Another one asked him how we knew there was a Hell, and whence we obtained all that we told about the condition of the

le Pere dist là deffus que nous en auions des affeurances indubitables, que nous le tenions par reuelation diuine; que le S. Efprit auoit luy-mefme dicté ces veritez à des perfonnages, & à nos [34] Anceftres qui nous les ont laiffées par efcrit, que nous en conferuions encor precieufement les liures: mais noftre hiftoire ira trop loin fi ie ne trenche ces difcours.

Le lendemain matin qui fut le 4. de Septembre le prifonnier confirma encor la volôté qu'il auoit de mourir Chreftien, & fon defir d'aller au Ciel; & mefme il promit au Pere qu'il fe fouuiendrait dans les tourmêns de dire Iefus taïtenr, Iefus ayez pitié de moy: on attêdoit encor le Capitaine Saotiãdaotiafcotiay qui eftoit allé en traite, pour arrefter le iour & le lieu de fon fupplice, car ce captif eftoit tout à fait en fa difpofition; il arriua vn peu apres, & dés leur premiere entreueuë noftre Iofeph au lieu de fe troubler dans la crainte & l'apprehenfion de la mort prochaine & d'une telle mort; luy dit en noftre prefence que le Pere l'auoit baptifé, haïatachondi, il vfa de ce terme tefmoignant en eftre bien aife: le Pere le confola encor, luy difant que les tourmens qu'il alloit fouffrir feroient de peu de durée, mais que les contentemens qui l'attendoient dans le Ciel n'auroient point d'autre terme que l'Eternité.

Saotiãdaotiafcotiay luy fit bon vifage & le traicta avec vne douceur incroyable, voicy le ſōmaire du difcours qu'il luy fit: Mon [35] neveu il faut que tu ſçache qu'à la premiere nouuelle que ie reçeus que tu eftois en ma difpofition, ie fus merueilleufement ioyeux, m'imaginant que celuy que i'ay perdu en guerre eftoit cōme refufcité & retournoit en fon païs, ie pris en mefme tēps refolution de

damned. The Father replied to this that we had indubitable proofs of it, that we possessed it through divine revelation; that the Holy Ghost himself had dictated these truths to certain persons, and to our [34] Ancestors, who had left them to us in writing, and that we still carefully preserved the books containing them. But our story will prove too long if I do not cut short these discourses.

The next morning, which was the 4th of September, the prisoner again confirmed his wish to die a Christian, and his desire to go to Heaven, and he even promised the Father that he would remember to say, in his torments, "Jesus taïtenr," "Jesus, have pity on me." They were still waiting for the Captain Saouandaouascouay, who had gone trading, to fix upon the day and the place of his torment; for this captive was entirely at his disposal. He arrived a little later; and, at their first interview, our Joseph, instead of being disquieted from fear and apprehension of his approaching death, and of such a death, said to him in our presence that the Father had baptized him, "haiatachondi;" he used this expression as showing that he was very glad thereof. The Father consoled him further, saying that the torments he was about to suffer would be of short duration, but that the joys which awaited him in Heaven would have no other limit than Eternity.

Saouandaouascouay looked at him pleasantly and treated him with incredible gentleness. This is a summary of the talk he had with him: "My [35] nephew, thou must know that when I first received news that thou wert at my disposal, I was wonderfully pleased, fancying that he whom I lost in war had been, as it were, brought back to life, and was

te donner la vie, ie pensois desjà à te preparer vne place dans ma cabane & faisois estat que tu passerois doucement avec moy le reste de tes iours, mais maintenant que ie te vois en cét estat les doigts emportez, & les mains à demy pourries, ie change d'auis, & ie m'affeure que tu aurois toy-mesme regret maintenant de viure plus long temps: ie t'obligeray plus de te dire que tu te disposes à mourir, n'est-il pas vray? Ce sont les Tohontaenras qui t'ont si mal traitté, qui sont aussi la cause de ta mort. Sus dōc mon neuveu aye bō courage, prepare toy à ce soir, & ne te laisse point abbatre par la crainte des tourmens: Là dessus Ioseph luy demanda d'un maintien ferme & assure quel feroit le gēre de son supplice; à quoy Saotiandaoūscotiay respōdit qu'il mourroit par le feu: voilà qui va bien, repliqua Ioseph, voilà qui va bien. Tandis que ce Capitaine l'entretenoit vne fēme qui estoit la sœur du deffunct, luy apportoit à māger avec vn soin remarquable, [36] vous eussiez quasi dit que c'eust esté son propre fils, & ie ne sçay si cét obiet ne luy representoit point celuy quel [*sc.* qu'elle] auoit perdu, mais elle estoit d'un visage fort triste, & auoit les yeux comme tous bagnez de larmes. Ce Capitaine luy mettoit souuent son petunoir à la bouche, luy effuyoit de ses mains la fueur qui luy couloit sur le visage, & le rafraischissoit d'un esuentail de plumes.

Enuiron sur le midy il fit son Astataion, c'est à dire festin d'adieu, selon la coustume de ceux qui sont sur le point de mourir, on n'y inuita personne en particulier, chacun auoit la liberté de s'y trouuer, on y estoit les vns sur les autres. Auant qu'on commençast à manger, il passa au milieu de la cabane; & dist d'une voix haute & assurée, mes freres ie m'en vay

returning to his country. At the same time I resolved to give thee thy life; I was already thinking of preparing thee a place in my cabin, and thought that thou wouldst pass the rest of thy days pleasantly with me. But now that I see thee in this condition, thy fingers gone and thy hands half rotten, I change my mind, and I am sure that thou thyself wouldst now regret to live longer. I shall do thee a greater kindness to tell thee that thou must prepare to die; is it not so? It is the Tohontaenras⁶ who have treated thee so ill, and who also cause thy death. Come then, my nephew, be of good courage; prepare thyself for this evening, and do not allow thyself to be cast down through fear of the tortures." Thereupon Joseph asked him, with a firm and confident mien, what would be the nature of his torment. To this Saouandaouscouay replied that he would die by fire. "That is well," said Joseph, "that is well." While this Captain was conversing with him, a woman, the sister of the deceased, brought him some food, showing remarkable solicitude for him. [36] You would almost have said that he was her own son, and I do not know that this creature did not represent to her him whom she had lost. Her countenance was very sad, and her eyes seemed all bathed in tears. This Captain often put his own pipe in the prisoner's mouth, wiped with his own hands the sweat that rolled down his face, and cooled him with a feather fan.

About noon he made his Astataion, that is, his farewell feast, according to the custom of those who are about to die. No special invitations were given, every one being free to come; the people were there in crowds. Before the feast began, he walked through

mourir, au reste ioïez vous hardiment autour de moy, ie ne crains point les tourmens ny la mort. Incontinent il se mist à chanter, & à danfer tout le long de la cabane, quelques autres chanterent auffi, & danferent à leur tour; puis on donna à manger à ceux qui auoient des plats, ceux qui n'en auoient point regardoient faire les autres, nous estions de ceux cy, auffi n'estions nous pas [37] là pour manger. Le festin acheué on le remena à Arontaen pour y mourir, nous le fuyuïsmes pour l'affister & luy rendre tout le seruice que nous pouuions, estant arriué auffi tost qu'il vist le P. Superieur il l'inuita à se seoir aupres de luy, & luy demanda quand il le disposeroit pour le Ciel, pensant peut-estre qu'il le deust baptiser encor vne fois, & d'autant que le Pere n'entendoit pas bien ce qu'il vouloit dire, luy ayât respondu que ce ne feroit pas encor si tost, Enonske, dit-il, fais le au plustost, il fit instance, & luy demanda s'il iroit au Ciel: le Pere luy respondit qu'il ne deuoit point en douter, puis qu'il estoit baptisé, il luy repeta encores que les tourmens qu'il alloit souffrir finiroient bien tost, & que sans la grace du S. Baptesme il eust esté tourmenté à iamais dans les flammes eternelles, il prist de là sujet de luy expliquer comme Dieu hayffoit le peché, & avec quelle rigueur il punissoit les pecheurs, que tous les hommes estoient sujets au peché, que la misericorde de Dieu nous auoit neantmoins laissé vn moyen tres-facile & tres-efficace pour retourner en grace, & le disposa à faire vn acte de contrition.

Ceux qui estoient là presens auoient [38] des pensées bien differentes; les vns nous cōsideroient, & s'estonnoient de nous voir si fort attachez à luy, de

the middle of the cabin and said in a loud and confident voice, "My brothers, I am going to die; amuse yourselves boldly around me,—I fear neither tortures nor death." He straightway began to sing and dance through the whole length of the cabin; some of the others sang also and danced in their turn. Then food was given those who had plates, and those who had none watched the others eat. We were of the latter, since we were not [37] there to eat. The feast over, he was taken back to Arontaen, to die there. We followed him, in order to assist him and render him all the service we could. Upon our arrival, as soon as he saw the Father Superior he invited him to sit down near him, and asked him when he would prepare him for Heaven,—thinking, perhaps, that he must be baptized once more; and inasmuch as the Father did not quite understand what he was trying to say, having replied to him that it was not yet time for that, "Enonske," said he, "do it as soon as possible." He entreated earnestly and asked him if he would go to Heaven. The Father answered him that he ought not to doubt it, since he was baptized. He repeated to him again that the tortures he was about to suffer would soon be over, and that without the grace of Holy Baptism he would have been tormented forever in eternal flames. He took occasion thereupon to explain to him how God hated sin, and with what severity he punished sinners; that all men were subject to sin; that the mercy of God had, nevertheless, left us a very easy and very efficacious means of returning to grace; and he disposed him to perform an act of contrition.

Those who were present there had [38] very different thoughts. Some looked at us, and were aston-

voir que nous le fuiuions par tout, que nous ne perdions point d'occasions de luy parler, & luy dire quelque mot de consolation; d'autres ne songeoient ce semble qu'à luy faire du bien; plusieurs s'arrestoient à sa condition, & confideroient l'extremité de sa misere: entr'autres vne femme, pensant comme il est à presumer, que ce pauvre patient seroit bien-heureux, & espargneroit beaucoup de ses peines s'il pouuoit se tuër, & preuenir l'insolence & la cruauté de la ieunesse, demanda au Pere s'il y auroit du mal en ceste action: c'est ainsi que la diuine bonté donnoit tousiours de nouuelles ouuertes pour faire cognoistre & expliquer sa sainte Loy à ce peuple barbare: le Pere les instruisit amplement sur ce point & leur fit entendre qu'il n'y auoit que Dieu qui fut le maistre de nos vies, & qu'il n'appartenoit qu'à luy d'en disposer, que ceux qui s'empoisonnoient ou deffaisoient eux-mesmes par violence, pechoient griefuement, & que Saouïandanconcoïa, parlant de nostre Ioseph, perdrait le fruit de son baptesme, & n'iroit iamais au Ciel, s'il auançoit d'un seul moment [39] l'heure de sa mort.

Cependant le Soleil qui baissoit fort nous aduertit de nous retirer au lieu où se deuoit acheuer ceste cruelle Tragedie, ce fut en la cabane d'un nommé Atfan, qui est le grand Capitaine de guerre, aussi est elle appelée Otinontiskiaj ondaon, c'est à dire la maison des testes couppees. C'est là ou se tiennent tous les Conseils de guerre; pour la cabane où se traittent les affaires du pays, & qui ne regardent que la police, elle s'appelle Endionrra ondaon, la maison du Conseil. Nous nous mismes donc en lieu où nous peussions estre aupres du patient, & luy dire un bon

ished to see us so strongly attached to him,—following him everywhere, losing no occasion to speak to him, and to give him some word of consolation. Others, it seemed, thought of nothing else than of doing him some good. Many were arrested by his condition, and contemplated the extremity of his misery. Among others, a woman,—thinking, it is to be supposed, that this poor victim would be happy and would be spared a great deal of his suffering if he could kill himself, and anticipate the insolence and cruelty of the young men,—asked the Father if there would be any harm in this act. Thus divine goodness is always affording new opportunities to reveal and explain his holy Law to this barbarous people. The Father instructed them fully upon this point, and showed them that God alone was the master of our lives, and it was for him only to dispose of them; that those who poisoned themselves or made away with themselves by violence, committed a grievous sin; and that Saouandanoncua — speaking of our Joseph — would lose the fruit of his baptism, and would never go to Heaven, if he hastened by a single moment [39] the hour of his death.

Meanwhile the Sun, which was fast declining, admonished us to withdraw to the place where this cruel Tragedy was to be enacted. It was in the cabin of one Atsan, who is the great war Captain; therefore it is called “Otinontsiskiaj ondaon,” meaning, “the house of cut-off heads.” It is there all the Councils of war are held; as to the house where the affairs of the country, and those which relate only to the observance of order, are transacted, it is called “Endionrra ondaon,” “house of the Council.” We took, then, a place where we could be near the victim, and

mot si l'occasion s'en presentoit. Sur les 8. heures du soir on alluma onze feux tout le long de la cabane. esloignez les vns des autres enuiron d'une brassée. Incontinent le monde s'assembla, les vieillards se placerent en haut, comme sur une maniere d'echauffauts qui regnent de part & d'autre tout le long des cabanes; les ieunes gens estoient en bas, mais tellement pressez qu'ils estoient quasi les vns sur les autres, de sorte qu'à peine y auoit-il passage le long des feux: tout retentissoit de cris d'allegresse; chacun luy preparoit qui un tison, qui une escorce pour bruler [40] le patient; auant qu'on l'eut amené, le Capitaine Aenons emouragea [*sc.* encouragea] toute la troupe à faire son deuoir, leur representant l'importance de ceste action, qui estoit regardée, disoit-il, du Soleil & du Dieu de la guerre: il ordonna que du commencement qu'on ne le bruslast qu'aux iambes, afin qu'il puit durer iusques au poinct du iour, au reste que pour ceste nuit on n'allast point folatrer dans les bois. Il n'auoit pas quasi acheué que le patient entre, ie vous laisse à penser de quel effroy il fut saisi à la veüe de cét appareil, les cris redoublerent à son arriüée, on le faict seoir sur une natte, on luy lie les mains, puis il se leue, & faict un tour par la cabane chantant & dansant; personne ne le brule pour ceste fois. Mais aussi est-ce le terme de son repos, on ne scauroit quasi dire ce qu'il endurera iusques à ce qu'on luy coupe la teste. Il ne fut pas si tost retourné en sa place que le Capitaine de guerre priist sa robbe, disant: Oteiondi, parlant d'un Capitaine, le despoüillera de la robbe que ie tiens, & adioutta, les Atacochronons luy couperont la teste, qui sera donnée à Ondessone, avec un bras & le foye pour en faire festin. Voilà sa sentence

say an encouraging word to him when the opportunity occurred. Towards 8 o'clock in the evening eleven fires were lighted along the cabin, about one brass distant from each other. The people gathered immediately, the old men taking places above, upon a sort of platform, which extends, on both sides, the entire length of the cabins. The young men were below, but were so crowded that they were almost piled upon one another, so that there was hardly a passage along the fires. Cries of joy resounded on all sides; each provided himself, one with a firebrand, another with a piece of bark, to burn [40] the victim. Before he was brought in, the Captain Aenons encouraged all to do their duty, representing to them the importance of this act, which was viewed, he said, by the Sun and by the God of war. He ordered that at first they should burn only his legs, so that he might hold out until daybreak; also for that night they were not to go and amuse themselves in the woods. He had hardly finished when the victim entered. I leave you to imagine the terror that seized him at the sight of these preparations. The cries redoubled at his arrival; he is made to sit down upon a mat, his hands are bound, then he rises and makes a tour of the cabin, singing and dancing; no one burns him this time, but also this is the limit of his rest,—one can hardly tell what he will endure up to the time when they cut off his head. He had no sooner returned to his place than the war Captain took his robe and said, "Oteiondi"—speaking of a Captain—"will despoil him of the robe which I hold;" and added, "The Ataconchronons⁷ will cut off his head, which will be given to Ondessone, with one arm and the liver to make a feast." Behold his

prononcée. Cela faict, chacun s'arma [41] d'un tison ou d'une esforce allumée, & luy commença à marcher ou plustost à courir autour de ces feux; c'estoit à qui le brusleroit au passage, cependant il crioit comme une ame damnée, toute la troupe contrefaisoit ses cris, ou plustost les estouffoit avec des esclats de voix effroyables, il falloit estre là pour voir une viue image de l'Enfer. Toute la cabane paroissoit comme en feu, & au trauers de ses flammes, & ceste espaisse fumée qui en fortoit, ces barbares entassez les uns sur les autres hurlans à pleine teste, avec des tisons en main, les yeux estincellans de rage & de furie, sembloient autant de Demons qui ne donnoient aucune trêue à ce pauvre miserable. Souuent ils l'arrestoient à l'autre bout de la cabane, & les uns luy prenoient les mains & luy brisoient les os à viue force, les autres luy perçoient les oreilles avec des bastons qu'ils y laissoient, d'autres luy lioyent les poignets avec des cordes qu'ils estreignoiēt rudement, tirant les uns contre les autres à force de bras; auoit-il acheué le tour pour prendre un peu d'haleine, on le faisoit reposer sur des cendres chaudes & des charbons ardens: l'ay horreur d'escrire tout cecy à vostre R. mais il est vray que nous [42] eufmes une peine indicible à en souffrir la veuë; & ie ne sçay pas ce que nous fussions deuenus n'eust esté la consolation que nous auions de le considerer, non plus comme un Sauvage du commun, mais comme un enfant de l'Eglise, & en ceste qualité demander à Dieu pour luy la patience, & la faueur de mourir en sa sainte grace: pour moy ie me vis reduit à tel point que ie ne pouuois quasi me refoudre à leuer les yeux pour considerer ce qui se passoit; & encor ie ne sçay si nous n'eussions point

sentence thus pronounced. After this, each one armed himself [41] with a brand, or a piece of burning bark, and he began to walk, or rather to run, around the fires; each one struggled to burn him as he passed. Meanwhile, he shrieked like a lost soul; the whole crowd imitated his cries, or rather smothered them with horrible shouts. One must be there, to see a living picture of Hell. The whole cabin appeared as if on fire; and, athwart the flames and the dense smoke that issued therefrom, these barbarians—crowding one upon the other, howling at the top of their voices, with firebrands in their hands, their eyes flashing with rage and fury—seemed like so many Demons who would give no respite to this poor wretch. They often stopped him at the other end of the cabin, some of them taking his hands and breaking the bones thereof by sheer force; others pierced his ears with sticks which they left in them; others bound his wrists with cords which they tied roughly, pulling at each end of the cord with all their might. Did he make the round and pause to take a little breath, he was made to repose upon hot ashes and burning coals. It is with horror that I describe all this to your Reverence, but verily we [42] experienced unutterable pain while enduring the sight of it. I do not know what would have become of us had it not been for the consolation we had of considering him, no longer as a common Savage, but as a child of the Church, and as such, of asking God to give him patience, and the privilege of dying in his holy grace. As for me, I was reduced to such a degree that I could hardly nerve myself to look up to see what was going on; and yet I do not know that, if we had not made some effort to withdraw from this

faict nos efforts pour nous tirer de ceste presse & fortir, si ces cruautéz n'eussent eu quelque remise: Mais Dieu permist qu'au septiesme tour de la cabane les forces luy manquerēt; apres s'estre reposé quelque peu de temps sur la braise, on voulut le faire leuer à l'ordinaire, mais il ne bougea, & vn de ces bourreaux luy ayant appliqué vn tison aux reins il tomba en foiblesse, il n'en fust iamais releué si on eust laissé faire les ieunes gens, ils commençoient desjà à attifer le feu sur luy comme pour le brusler. Mais les Capitaines les empeschèrent de passer outre, ils ordonnerent qu'on cessast de le tourmenter, difans, qu'il estoit d'importance qu'il vist le iour: ils le firent porter sur vne [43] natte, on esteignit la plupart des feux, & vne grande partie du monde se dissipa. Voilà vn peu de tréues pour nostre patient, & quelque consolation pour nous, que nous eussions souhaitté que ceste passioison eust duré toute la nuict: car de moderer par vne autre voye ces excez de cruauté, ce n'estoit pas chose qui nous fust possible; tandis qu'il fut en cét estat on ne pensa qu'à luy faire reuenir les esprits, on luy donna force breuuages qui n'estoient compozés que d'eau toute pure: au bout d'une heure il commença vn peu à respirer, & à ouvrir les yeux, on luy commanda incontinent de chanter, il le fit du commencement d'une voix cassée, & comme mourante, mais en fin il chanta si haut qu'il se fit entendre hors la cabane, la ieunesse se rassemble, on l'entretient, on le fait mettre à son seant, en vn mot, on recommence à faire pis qu'auparavant: de dire en particulier tout ce qu'il endura le reste de la nuict, c'est ce qui me seroit quasi impossible, nous eumes assez de peine à gagner sur nous d'en voir vne partie, du reste nous

crowd and to go out, these cruelties might have had some delay. But God permitted that on the seventh round of the cabin his strength should fail him. After he had reposed a short time upon the embers, they tried to make him arise as usual, but he did not stir; and one of these butchers having applied a brand to his loins, he was seized with a fainting fit, and would never have risen again if the young men had been permitted to have their way, for they had already begun to stir up the fire about him, as if to burn him. But the Captains prevented them from going any farther, and ordered them to cease tormenting him, saying it was important that he should see the daylight. They had him lifted upon a [43] mat, most of the fires were extinguished, and many of the people went away. Now there was a little respite for our sufferer, and some consolation for us. How we wished that this swoon might last all night! — for to moderate these excesses of cruelty in any other way would have been impossible to us. While he was in this condition, their only thought was to make him return to his senses, giving him many drinks composed of pure water only. At the end of an hour he began to revive a little, and to open his eyes; he was forthwith commanded to sing. He did this at first in a broken and, as it were, dying voice; but finally he sang so loud that he could be heard outside the cabin. The youth assemble again; they talk to him, they make him sit up,—in a word, they begin to act worse than before. For me to describe in detail all he endured during the rest of the night, would be almost impossible; we suffered enough in forcing ourselves to see a part of it. Of the rest we judged from their talk; and the smoke issuing from his

en iugeâmes de leur discours, & la fumée qui fortoit de sa chair rostie no⁹ faisoit cōnoistre ce dōt nous n'eussîōs peu souffrir la veuë. Vne chose à mō aduis accroissoit de [44] beaucoup le sentiment de ses peines, en ce que la colere & la rage ne paroissoit pas sur le visage de ceux qui le tourmentoient, mais plustost la douceur & l'humanité; leurs paroles n'estoient que railleries ou des tesmoignages d'amitié & de bienveillance: ils ne se pressoient point à qui le brusleroit; chacun y alloit à son tour, ainsi ils se donnoient le loisir de mediter quelque nouvelle inuention pour luy faire sentir plus viuement le feu; Ils ne le bruslerent quasi qu'aux iambes, mais il est vray qu'ils les mirent en pauvre estat, & tout en lambeaux. Quelques-vns y appliquoyent des tisons ardens, & ne les retiroient point qu'il ne jettast les hauts cris, & aussi tost qu'il cessoit de crier ils recommençoient à le brusler, iusques à sept & huict fois allumans souuent de leur soufflé le feu qu'ils tenoient collé contre la chair, d'autres l'entouroient de cordes, puis y mettoient le feu qui le brusloit ainsi lentement, & luy caufoit vne douleur tres-sensible: il y en auoit qui luy faisoient mettre les pieds sur des haches toutes rouges & appuyoient encor par dessus, vous eussiez ouy griller sa chair, & veu monter iusques au haut de la cabane la fumée qui en fortoit, on luy donnoit des coups de bastons [45] par la teste, on luy en passoit de plus menus au trauers les oreilles, on luy rompoit le reste de ses doigts, on luy attisoit du feu tout autour des pieds, personne ne s'espargnoit, & chacun s'efforçoit de surmonter son compagnon en cruauté. Mais comme i'ay dit, ce qui estoit capable parmy tout cela de le mettre au desespoir, c'estoit leurs railleries,

roasted flesh revealed to us something of which we could not have borne the sight. One thing, in my opinion, greatly increased [44] his consciousness of suffering—that anger and rage did not appear upon the faces of those who were tormenting him, but rather gentleness and humanity, their words expressing only raillery or tokens of friendship and good will. There was no strife as to who should burn him,—each one took his turn; thus they gave themselves leisure to meditate some new device to make him feel the fire more keenly. They hardly burned him anywhere except in the legs, but these, to be sure, they reduced to a wretched state, the flesh being all in shreds. Some applied burning brands to them and did not withdraw them until he uttered loud cries; and, as soon as he ceased shrieking, they again began to burn him, repeating it seven or eight times,—often reviving the fire, which they held close against the flesh, by blowing upon it. Others bound cords around him and then set them on fire, thus burning him slowly and causing him the keenest agony. There were some who made him put his feet on red-hot hatchets, and then pressed down on them. You could have heard the flesh hiss, and have seen the smoke which issued therefrom rise even to the roof of the cabin. They struck him with clubs [45] upon the head, and passed small sticks through his ears; they broke the rest of his fingers; they stirred up the fire all around his feet. No one spared himself, and each one strove to surpass his companion in cruelty. But, as I have said, what was most calculated in all this to plunge him into despair, was their raillery, and the compliments they paid him when they approached to burn him. This one said to him, “ Here,

& les complimens qu'ils luy faisoient quand ils s'approchoient de luy pour le bruler; cestuy-cy luy disoit, ç'a [*sc. ça*] mon oncle il faut que ie te brule, & estant apres, cét oncle se trouuoit changé en vn canot, ç'a [*sc. ça*], disoit-il, que ie braye, & que ie poisse mon canot, c'est vn beau canot neuf que ie traictay n'agueres, il faut bien boucher toutes les voyes d'eau, & cependant, luy pourmenoit le tifon tout le long des iambes: cestuy-là luy demandoit, ç'a [*sc. ça*] mon oncle où auez vous pour aggreable que ie vous brule, & il falloit que ce pauvre patient luy designast vn endroit particulier, vn autre venoit là dessus, & disoit, pour moy ie n'entends rien à bruler, & c'est vn mestier que ie ne fis iamais, & cependant faisoit pis que les autres, parmy ces ardeurs il y en auoit qui vouloient luy faire croire qu'il auoit froid; ah! cela n'est pas bien, disoit [46] l'un, que mon oncle ait froid, il faut que ie te rechauffe, vn autre adioustoit, mais puis que mon oncle a bien daigné venir mourir aux Hurons, il faut que ie luy face quelque present, il faut que ie luy dōne vne hache, & en mesme temps tout en gauffant luy appliquoit aux pieds vne hache toute rouge: vn autre luy fit tout de mesme vne paire de chaufes de vieilles nippes auxquelles il mist par apres le feu, fouuent apres l'auoir bien fait crier, il luy demandoient, & bien mon oncle est-ce assez? & luy ayant respondu onna choüatan, onna, ouy mon neveu c'est assez, c'est assez: ces barbares repliquoient, non ce n'est pas assez, & continuoient encor à le bruler à diuerfes reprises, luy demandoient tousiours à chaque fois si c'estoit assez. Ils ne laissoient pas de temps en temps de le faire manger, & luy verser de l'eau dans la bouche, pour le faire durer iusques au

uncle, I must burn thee;" and afterwards this uncle found himself changed into a canoe. "Come," said he, "let me calk and pitch my canoe, it is a beautiful new canoe which I lately traded for; I must stop all the water holes well," and meanwhile he was passing the brand all along his legs. Another one asked him, "Come, uncle, where do you prefer that I should burn you?" and this poor sufferer had to indicate some particular place. At this, another one came along and said, "For my part, I do not know anything about burning; it is a trade that I never practiced," and meantime his actions were more cruel than those of the others. In the midst of this heat, there were some who tried to make him believe that he was cold. "Ah, it is not right," said [46] one, "that my uncle should be cold; I must warm thee." Another one added, "Now as my uncle has kindly deigned to come and die among the Hurons, I must make him a present, I must give him a hatchet," and with that he jeeringly applied to his feet a red-hot hatchet. Another one likewise made him a pair of stockings from old rags, which he afterwards set on fire; and often, after having made him utter loud cries, he asked him, "And now, uncle, hast thou had enough?" And when he replied, "onna chouatan, onna," "Yes, nephew, it is enough, it is enough," these barbarians replied, "No, it is not enough," and continued to burn him at intervals, demanding of him every time if it was enough. They did not fail from time to time to give him something to eat, and to pour water into his mouth, to make him endure until morning; and you might have seen, at the same time, green ears of corn roasting at the fire and near them red-hot hatchets; and sometimes, almost at the same moment

matin, & vous eussiez veu tout ensemble des espics verds qui rotissoient au feu & aupres des haches toutes rouges, & quelquesfois quasi en mesme tēps qu'on luy faisoit manger les espics, on luy mettoit les haches sur les pieds, s'il refusoit de manger: & quoy, luy disoit-on, pense-tu estre icy le maistre? & quelques-vns adioustoient, pour moy ie croy qu'il ny auoit que [47] toy de Capitaine dans ton pays: mais viens ça, n'estois tu pas bien cruel à l'endroit des prisonniers, dis nous vn peu n'auois-tu pas bonne grace à les brusler: tu ne pensois pas qu'on te deust traiter de la forte? mais peut estre pensois-tu auoir tué tous les Hurons?

Voilà en partie cōme se passa la nuict qui fut tout à fait douloureuse à nostre nouveau Chrestien, & merueilleusement ennuyeuse à nous qui cōpatissions de cœur à toutes ses souffrances, neantmoins vne ame bien vnue avec Dieu eust eu là vne belle occasion de mediter sur les mysteres adorables de la Passion de N. S. dont nous auions quelque image deuant nos yeux: vne chose nous cōfola de voir la patience avec laquelle il supporta toutes ces peines, parmy ces brocards, & ses rifées, iamais il ne luy eschappa aucune parole iniurieuse, ou d'impatience: outre cela Dieu fit naistre 3. ou 4. belles occasions au P. Sup. de precher son S. nom à ces barbares & leur expliquer les veritez Chrestiennes: Car quelqu'un luy ayant demandé si nous portions cōpassion au prisonnier, il luy tesmoigna qu'ouy, & que nous souhaittions grandement qu'il en fut bien tost deliuré, & allast au Ciel pour y estre à iamais bien-heureux. De là il prift sujet de leur parler des ioyes de Paradis, & des griefues peines de [48] l'Enfer, & leur monstra que s'ils estoient

that they were giving him the ears to eat, they were putting the hatchets upon his feet. If he refused to eat, "Indeed," said they, "dost thou think thou art master here?" and some added, "For my part, I believe thou wert the only [47] Captain in thy country. But let us see, wert thou not very cruel to prisoners; now just tell us, didst thou not enjoy burning them? Thou didst not think thou wert to be treated in the same way, but perhaps thou didst think thou hadst killed all the Hurons?"

Behold in part how passed the night, which was a most dolorous one to our new Christian, and wonderfully harrowing to us, who compassionated all his sufferings from the depths of our hearts. Yet a soul closely united to God would have here a suitable occasion to meditate upon the adorable mysteries of the Passion of Our Lord, some image of which we had before our eyes. One thing that consoled us was to see the patience with which he bore all this pain. In the midst of their taunts and jeers, not one abusive or impatient word escaped his lips. Let us add this, that God furnished to the Father Superior 3 or 4 excellent opportunities to preach his Holy name to these barbarians, and to explain to them the Christian truths. For when some one asked him if we felt compassion for the prisoner, he affirmed that we did, and that we greatly longed that he might be soon delivered from his sufferings and go to Heaven, there to be forever blest. This gave him occasion to speak of the joys of Paradise and the grievous afflictions of [48] Hell, and to show them that if they were cruel to this poor wretch, the Devils were still more so to the condemned. He told them that what they made him endure was only a very rough picture of the tor-

cruels à l'endroit de ce pauvre miserable, les Diables l'estoient encor plus à l'endroit des reprouvez. Que ce qu'ils luy faisoient endurer n'estoit qu'une peinture fort grossiere des tourmens que souffroient les damnez dans l'Enfer, soit qu'ils en considerassent la multitude, ou la grandeur & l'estenduë de leur durée. Que ce que nous auïõs baptisé Sa[o]üandanoncoïa, n'estoit que pour l'affranchir de ces supplices, & afin qu'il püst aller au Ciel apres la mort. Et comment repartirent quelques-vns, il est de nos ennemis, il n'importe pas qu'il aille en Enfer, & qu'il y soit bruslé à iamais, le P. leur repartit fort à propos, que Dieu estoit Dieu des Iroquois aussi bien que des Hurons, & de tous les hommes qui sont sur la terre; qu'il ne mesprisoit personne, fust-il laid ou pauvre; que ce qui gaignoit le cœur de Dieu n'estoit pas la beauté du corps, la gentillesse de l'esprit, ou l'affluence des richesses, mais bien une exacte obseruance de sa sainte Loy, que les flammes de l'Enfer, n'estoient allumées & ne brusloyent que pour les pecheurs de quelque nation qu'ils fussent, qu'à l'article de la mort & au depart de l'ame d'avec le corps, [49] celui qui se trouuoit avec un peché mortel, y estoit condamné pour un iamais, fust-il Iroquois ou Huron; que pour eux c'estoit bien tout ce qu'ils pouuoient faire de brusler, & tourmenter ce captif iusques à la mort, que iusques là il estoit en leur disposition, qu'apres la mort il tomboit entre les mains & en la puissance de celui qui seul auoit le pouuoir de l'enuoyer aux Enfers ou Paradis. Mais penfes-tu, dit un autre, que pour ce que tu dis là, & pour ce que tu fais à cestuy cy, les Iroquois t'en fassent meilleur traictement, s'ils viennent une fois à rauager nostre pays, ce n'est pas dequoy ie me mets

ments suffered by lost souls in Hell, whether they considered the multitude of them, or their magnitude and the length of their duration; that our having baptized Sa[o]uandanoncoua was only to deliver him from those punishments, and to enable him to go to Heaven after his death. "How now?" retorted some of them, "he is one of our enemies; and it matters not if he go to Hell and if he be forever burned." The Father replied very appropriately, that God was God of the Iroquois as well as of the Hurons, and of all men who are upon the earth; that he despised no one, even if he be ugly or poor; that what won the heart of God was not the beauty of the body, the graces of the mind, or the abundance of wealth, but, indeed, an exact observance of his holy Law; that the fires of Hell were lighted and burning only for sinners, whatever their nation might be; that at the moment of death and at the departure of the soul from the body, [49] he who was found with a mortal sin, was condemned for it forever, whether he were Iroquois or Huron; that, as to them, it was all they could do to burn and torment this captive to death; that until then he was at their disposal, that after death he fell into the hands and under the authority of him who alone had the power to send him to Hell or to Paradise. "But thinkest thou," said another, "that for what thou sayest here, and for what thou doest to this man, the Iroquois will treat thee better if they come some time to ravage our country?" "That is not what concerns me," replied the Father, "all I think of now is to do what I ought; we have come here only to teach you the way to Heaven; as to the rest, and as to what regards our persons, we leave that entirely to the providence of God."

en peine, repartit le Pere; ie ne pense maintenant qu'à faire ce que ie dois, nous ne fommes venus icy que pour vous enseigner le chemin du Ciel; pour ce qui est du reste, & ce qui est de nos personnes nous le remettons entierement à la prouidence de Dieu. Pourquoy adiousta quelqu'un est tu marry que nous le tourmentions; ie ne trouue pas mauuais que vous le fassiez mourir, mais de ce que vous le traittez de la forte. Et quoy, comment faites vous, vous autres François, n'en faites vous pas mourir, ouy dea nous en faisons mourir, mais non pas avec ceste cruauté; Et [50] quoy n'en bruslez vous iamais? assez rarement, dit le Pere, & encores, le feu n'est que pour les crimes enormes, & il n'y a qu'une personne à qui appartienne en chef ceste execution; & puis on ne les fait pas languir si long temps, souuent on les estrangle auparavant, & pour l'ordinaire on les iette tout d'un coup dans le feu, où ils sont incontinent estouffez & consummez. Ils firent plusieurs autres questions au P. Super. comme, où estoit Dieu: & d'autres semblables qui luy donnerent dequoy les entretenir sur ses diuins attributs, & leur faire cognoistre les mysteres de nostre foy: Ces discours estoient fauorables à nostre Ioseph: car outre qu'ils luy donnoient de bonnes pensées, & estoient pour le confirmer en la foy: tandis que cét entretien dura personne ne pensoit à le brusler, tous escoutoiët avec beaucoup d'attention, exceptez quelques ieunes gens qui dirent vne fois ou deux, ç'a [sc. çà] il faut l'interrompre, c'est trop discourir, & incontinent se mettoient à tourmenter le patient. Luy-mesme entretint aussi quelque temps la compagnie sur l'estat des affaires de son pays, & la mort de quelques Hurons qui auoient esté pris en guerre: ce

"Why art thou sorry," added some one, "that we tormented him?" "I do not disapprove of your killing him, but of your treating him in that way." "What then! how do you French people do? Do you not kill men?" "Yes, indeed; we kill them, but not with this cruelty." [50] "What! do you never burn any?" "Not often," said the Father, "and even then fire is only for enormous crimes, and there is only one person to whom this kind of execution belongs by right; and besides, they are not made to linger so long,—often they are first strangled, and generally they are thrown at once into the fire, where they are immediately smothered and consumed." They asked the Father Superior many other questions, such as, "where was God?" and other similar ones, which gave him occasion to converse with them about his divine attributes, and reveal to them the mysteries of our faith. These discourses were favorable to our Joseph; for, besides giving him good thoughts and tending to confirm him in the faith, while this conversation lasted no one thought of burning him. All listened very attentively, except some young men, who said once or twice, "Come, we must interrupt him, there is too much talk," and they immediately began to torment the sufferer. He himself also entertained the company for a while, on the state of affairs in his country, and the death of some Hurons who had been taken in war. He did this as easily, and with a countenance as [51] composed, as any one there present would have showed. This availed him at least as so much diminution of his sufferings; therefore, he said, they were doing him a great favor by asking him many questions, and that this in some measure diverted him from his troubles.

qu'il faisoit auffi familièrement & d'un vifage auffi [51] ferme qu'eust fait pas un de ceux qui estoient là prefens, cela luy valoit tousiours autant de diminution de ses peines, auffi, disoit-il, qu'on luy faisoit grand plaisir de luy faire force questions, & que cela luy dissipoit une partie de son ennuy. Dès que le iour commença à poindre ils allumerent des feux hors du village pour y faire éclater à la veüe du Soleil l'excez de leur cruauté: on y conduisit le patient, le P. Supérieur l'accosta pour le consoler, & le confirmer dans la bonne volonté qu'il avoit tousiours tefmoigné de mourir Chrestien: il luy remit en memoire une action deshonneste qu'on luy avoit fait faire dans les tourmens, & quoy que tout bien considéré il n'y eust gueres d'apparence de peché, au moins grief, il luy en fit neantmoins demander pardon à Dieu, & apres l'avoir instruit briefuement touchant la remission des pechez il luy en donna l'absolution sous condition, & le laissa avec l'esperance d'aller bien tost au Ciel, fur ces entrefaictes ils le prennent à deux, & le font monter sur un eschaffaut de 6. à 7. pieds de hauteur, 3. ou 4. de ces barbares le fuiuent, ils l'attacherent à un arbre qui passoit au trauers, de telle façon neantmoins qu'il avoit la liberté de tourner [52] autour, là ils se mirent à le brusler plus cruellement que iamais, & ne laissent aucun endroit en son corps qu'ils ny eussent appliqué le feu à diuerfes reprises, quand un de ces bourreaux commençoit à le brusler & à le presser de près, en voulant esquiuier, il tomboit entre les mains d'un autre qui ne luy faisoit pas meilleur accueil, de temps en temps on leur fournilloit de nouveaux tisons, il luy en mettoient de tout allumez iufques dans la gorge, ils luy en fourrerent mesme dans le fonde-

As soon as day began to dawn, they lighted fires outside the village, to display there the excess of their cruelty to the sight of the Sun. The victim was led thither. The Father Superior went to his side, to console him, and to confirm him in the willingness he had all the time shown to die a Christian. He recalled to his mind a shameful act he had been made to commit during his tortures,—in which, all things rightly considered, there was but little probability of sin, at least not a grave sin,—nevertheless, he had him ask God's pardon for it; and, after having instructed him briefly upon the remission of sins, he gave him conditional absolution, and left him with the hope of soon going to Heaven. Meanwhile, two of them took hold of him and made him mount a scaffold 6 or 7 feet high; 3 or 4 of these barbarians followed him. They tied him to a tree which passed across it, but in such a way that he was free to turn [52] around. There they began to burn him more cruelly than ever, leaving no part of his body to which the fire was not applied at intervals. When one of these butchers began to burn him and to crowd him closely, in trying to escape him, he fell into the hands of another who gave him no better a reception. From time to time they were supplied with new brands, which they thrust, all aflame, down his throat, even forcing them into his fundament. They burned his eyes; they applied red-hot hatchets to his shoulders; they hung some around his neck, which they turned now upon his back, now upon his breast, according to the position he took in order to avoid the weight of this burden. If he attempted to sit or crouch down, some one thrust a brand from under the scaffolding which soon caused him to arise.

ment, ils luy bruslerent les yeux, ils luy appliquèrent des haches toutes rouges sur les espaules, ils luy en pendirent au col, qu'ils tournoient tantost sur le dos, tantost sur la poitrine, selon les postures qu'il faisoit pour euter la pesanteur de ce fardeau: S'il pensoit s'affeoir & s'accroupir, quelqu'un passoit un tison de dessus l'eschauffaut qui le faisoit bien-tost leuer, cependant nous estions là prians Dieu de tout nostre cœur qu'il luy plust le deliurer au plustost de ceste vie; Ils le pressoient tellement de tous costez qu'ils le mirent en fin hors d'haleine, ils luy verferent de l'eau dans la bouche pour luy fortifier le cœur, & les Capitaines luy crièrent qu'il prist un peu haleine, mais il demeura seulement [53] la bouche ouverte, & quasi sans mouvement. C'est pourquoy crainte, qu'il ne mourut autrement que par le cousteau; un luy coupa un pied, l'autre une main, & quasi en mesme temps le troisieme luy enleva la teste de dessus les espaules, qu'il ietta parmy la troupe à qui l'auroit pour la porter au Capitaine Ondessone, auquel elle auoit esté destinée pour en faire festin. Pour ce qui est du tronc, il demeura à Arontaen, où on en fist festin le mesme iour; nous recommandames son ame à Dieu, & retournasmes chez nous dire la Messe. Nous rencontrasmes par le chemin un Sauvage qui portoit à une brochette une de ses mains demy rostie. Nous eussions bien souhaitté empescher ce desordre, mais il n'est pas encor en nostre pouuoir, nous ne sommes pas icy les maistres, ce n'est pas une petite affaire que d'auoir en teste tout un pays, & un pays barbare comme est cestuy-cy, si quelques-uns & un assez bon nombre des plus considerables nous escoutent & aduoient que ceste inhumanité est tout à faict contre

Meanwhile, we were there, praying God with all our hearts that he would please to deliver him as soon as possible from this life. They so harassed him upon all sides that they finally put him out of breath; they poured water into his mouth to strengthen his heart, and the Captains called out to him that he should take a little breath. But he remained still, [53] his mouth open, and almost motionless. Therefore, fearing that he would die otherwise than by the knife, one cut off a foot, another a hand, and almost at the same time a third severed the head from the shoulders, throwing it into the crowd, where some one caught it to carry it to the Captain Ondessone, for whom it had been reserved, in order to make a feast therewith. As for the trunk, it remained at Arontaen, where a feast was made of it the same day. We recommended his soul to God, and returned home to say Mass. On the way we encountered a Savage who was carrying upon a skewer one of his half-roasted hands. We would, indeed, have desired to prevent this act of lawlessness; but it is not yet in our power, we are not the masters here; it is not a trifling matter to have a whole country opposed to one,—a barbarous country, too, such as this is. Even if some of them, and a goodly number of the more influential ones, listen to us, and admit that this inhumanity is entirely opposed to reason, the old customs thus far continue to be in vogue, and there is much probability that they will reign until the faith [54] is received and publicly professed. Superstitions and customs grown old, and authorized by the lapse of so many centuries, are not so easy to abolish. It often happens in the best cities of France that when a troop of children get to fighting with their slings, a

la raifon, les vieilles couftumes ne laiffent pas toujours d'auoir leur cours, & il y a bien de l'apparence qu'elles regneront iufques à ce que la foy [54] foit reçeuë, & profeffée publiquement, des fuperftitions & des couftumes enuieillies & autorifées par la fuitte de tant de fiecles ne font pas fi aifées à abolir, fouuent il arriue dans les meilleures villes de France, qu'une troupe d'enfans mettant à fe battre à coups de f[r]onde toute vne ville, les Magiftrats ont bien de la peine d'empescher ce defordre; & qui pourroient profiter deux ou trois eftrangers qui voudroient s'en meler, finon de fe faire maffacrer: nous fommes neantmoins pleins d'efperance, & ces nouuelles refidences que nous allons etablir aux principales bourgades du pays, feront comme nous efperons autant de forts d'où avec l'affiftance du Ciel, nous ruinerons entiere-ment le Royaume de Sathan: Tandis que cefte heure bien-heureufe s'approche Dieu ne laiffe pas de temps en temps pour nous animer le courage, & de nous confoler en la cōuerfion de plufieurs, nommément de ceux dont le Bapteme femble eſtre accompagné de marques plus euidentes de predeſtination.

Le pays des Iroquois eſt encor vne terre inaccessible pour nous, nous ne pouuons pas y preſcher le S. Euangile, & Dieu nous les amene icy entre les mains. Que les penſées [55] des hommes font eſloignées des deſſeings de cefte ſage Prouidence. Cependant que nos Hurons eſtoient à eſpier les occaſions de prendre ce pauvre Sauuage, le Ciel meditoit ſa liberté: ſans doute que ſes parens & ſes amis auront eſtimé cefte peſche bien malheureufe qui luy a eſté vne occaſion de tomber entre les mains de ſes ennemis, & ne ſça-uent pas qu'en iettant ſes rets il eſt luy-meſme heu-

whole town with its Magistrates has considerable difficulty in quelling this disorder; and what could two or three strangers, who would like to interfere, accomplish, unless it were to get killed? Yet we are full of hope, and these new residences that we are about to establish in the principal villages of the country, will be, as we trust, so many forts whence, with the assistance of Heaven, we shall completely overthrow the Kingdom of Satan. While this blessed hour is approaching, God does not fail from time to time to stimulate our courage, and to console us with the conversion of many, especially of those whose Baptism seems to be accompanied by very obvious signs of predestination.

The country of the Iroquois is still an inaccessible land to us; we cannot preach the Holy Gospel there and God brings them here into our hands. The thoughts [55] of men are far removed, indeed, from the designs of this wise Providence! While our Hurons were on the watch for opportunities to capture this poor Savage, Heaven was meditating his freedom. Doubtless his relatives and friends will have considered this a very unfortunate fishing party, which caused him to fall into the hands of his enemies,—not knowing that in throwing out his nets, he himself fortunately fell into the toils of St. Peter. All those who saw him taken through these villages looked upon him as a man being led to torture and to death; but the heavenly spirits, and the tutelary Angels of these countries, so disposed some persons here that through their mediation he should be exempted from the pains of Hell, and should enjoy forever a life of bliss. How sorry I am that we have no particulars about his life! Perhaps we would find,

reufemēt tōbé dans les filets de S. Pierre. Tous ceux qui l'ont veu conduire par ces bourgades le regardoient comme vn homme qu'on menoit au fupplice & à la mort, mais les efprits celestes, & les Anges tutelaires de ces contrées luy difpofoient icy des perfonnes, par l'entremife defquelles il feroit exempt des peines de l'Enfer, & iouyroit à iamais d'une vie bien-heureufe. Que i'ay regret que nous ne fçauons quelques particularitez de fa vie! peut eſtre que nous trouuerions, ſinon vne parfaite integrité de mœurs, au moins quelque bonté morale qui aura prouqué Dieu à luy faire part de ſes mifericordes par des voyes ſi extraordinaires. Le P. Antoine Daniel nous manda l'an paſſé que deſcendant à Kebec, il auoit auſſi baptifé à l'Iſle vn prifonnier Iroquois de la nation des [56] Agniehronon, nous en luſmes les particularitez avec beaucoup de conſolation, & les infererois icy volontiers, n'eſtoit que ie croy qu'il en aura pleinement informé voſtre R. & quelle en aura deſjà faict part au public.

if not perfect integrity in his habits, at least some moral worth, which has incited God to make him a partaker of his mercies through so extraordinary channels. Father Antoine Daniel sent us word last year that, in going down to Kebec, he had also baptized at the Island an Iroquois prisoner of the nation of the [56] Agniehronon. We read the particulars of this with a great deal of consolation, and I would willingly insert them here did I not think that he has fully informed your Reverence of them, and that you have already given them to the public.

CHAP. III.

SUITE DU JOURNAL OÙ PRINCIPALEMENT EST DECLARÉE LA MALADIE DONT A ESTÉ AFFLIGÉE
NOSTRE PETITE MAISON, & DU BON
SUCCEZ QU'ELLE A EU.

AVANT que de m'engager dauantage dans ce mois de Septembre, la faison & la beauté des bleds qui commençoient deslors à entrer en maturité, m'inuite à dire à vostre R. que la prophetie de ce Sorcier s'est trouuée fausse, qui auoit menacé de famine le pays, & auoit predict qu'une gelée blanche perdrait toutes les moissons; l'année graces à Dieu a esté fauorable en toutes façons: Si les raifins du pays estoient aussi bons qu'ils estoient beaux, ils nous auroient feruy, nous en recueillismes neantmoins suffisamment pour en dire la Messe iusques à Noël, cela foulage les petits [57] barillets qu'on nous enuoye. qui n'arriuent icy d'ordinaire qu'avec beaucoup de dechet.

Le 10. le P. Superieur baptisa à nostre bourgade une femme fort vieille, il y auoit long temps qu'elle fouhaittoit & demandoit instamment le Baptisme, disant fouuent qu'elle ne vouloit pas mourir comme Ianontaffa son beau frere, (nous escriuismes l'an passé à vostre R. la mort miserable de ce Sauuage) elle mourut cét hyuer, avec de tres-bons sentimens, & une grande esperance d'aller au Ciel, le iour precedent estant allé visiter une sienne petite fille que le

CHAP. III.

CONTINUATION OF THE JOURNAL, WHEREIN IS CHIEFLY
RELATED THE MALADY WITH WHICH OUR LITTLE
HOUSEHOLD HAS BEEN AFFLICTED; AND THE
FORTUNATE OUTCOME THEREOF.

BEFORE going any farther in that month of September, the season and the beauty of the grain which was then beginning to ripen, invite me to tell your Reverence that the prophecy of that Sorcerer turned out to be false; he had threatened the country with famine, and had predicted that a white frost would ruin all the harvests. The year, thank God, has been very favorable in every way. If the native grapes were as good as they are beautiful, they would have been useful to us; we gathered enough of them, nevertheless, to use in saying the Mass until Christmas. This will help fill the little [57] kegs that are sent us, which seldom arrive here without considerable leakage.

On the 10th, the Father Superior baptized in our village a very old woman. For a long time she had been wishing and earnestly requesting Baptism, often saying that she did not wish to die as had Ianontassa, her brother-in-law, (we wrote last year to your Reverence about the miserable death of this Savage). She died this winter, having very pious sentiments, and a strong hope of going to Heaven. On the preceding day,—having gone to visit one of her granddaughters whom Father Pijart had baptized some

P. Pijart auoit baptisé quelques iours auparauant, comme ie l'instruifois & luy faifois faire quelques actes de foy & de contrition, ceste bonne vieille prift la parole, & me dift mon petit fils, tu fais bien, i'entends volontiers ce que tu dis, mais ie ne penfois pas qu'elle fust fi proche de fa mort, car elle ne paroiffoit pas quasi malade: le P. Pijart alloit tous les iours instruire les petits enfans de fa cabane, elle estoit la premiere à luy demander qu'il la fit prier Dieu, & le faifoit avec vne candeur nompareille, & exhortoit les autres à bien escouter le Pere, ceste femme auoit vne bonté & vne douceur [58] naturelle tout à faict par dessus l'ordinaire des Sauuages.

Le 11. le P. Ifaac Iogues arriua avec le petit garçon, qui luy auoit donné le long du chemin de belles occasions d'exercer la charité, cét enfant estoit tombé malade dés le septiefme iour, & auoit tout à faict perdu l'appetit, ce qui l'affoiblist fi fort qu'au bout de quelques iours il n'auoit pas les forces de descendre du canot, beaucoup moins pour cheminer le long des faults: les Sauuages le foulagerent de ceste peine du commencement, & le porterent deux ou trois fois, s'estans neantmoins bien tost lassés; ce fut à la charité du Pere de s'en charger, ce fardeau luy sembloit fort leger, & l'eust apporté volontiers iufques aux Hurons: mais la mesme charité qui luy auoit faict entreprendre quasi au dessus de ses forces luy fit quitter apres l'auoir porté 4. ou cinq faults assez longs, crainte de le perdre & se perdre avec luy. Il s'accorda donc avec vn Sauuage, & le changea contre vn paquet de haches plus pesantes en effect, il y a tels passages où les cheutes ne feroient pas moins que mortelles, les Sauuages ont le pied plus ferme que

days before,—while I was instructing her and having her perform some acts of faith and contrition, this good old woman began to talk and said to me, “My grandson, thou doest well; I like to hear what thou sayest.” But I did not think she was so near her death, for she hardly seemed to be sick. Father Pi-jart went every day to instruct the little children of her cabin. She was the first to ask him to exercise her in prayer to God, doing it with incomparable candor, and exhorting the others to listen carefully to the Father. This woman possessed a natural goodness and gentleness, [58] quite above the generality of Savages.

On the 11th, Father Isaac Jogues arrived, with the little boy who had afforded him excellent opportunities for exercising charity along the way. This child had been sick since the seventh day, and had entirely lost his appetite, which so greatly weakened him that at the end of a few days he had not strength enough to get out of the canoe, much less to walk the length of the rapids. The Savages at first spared him this trouble, carrying him two or three times, but they very soon became weary of this; the Father's charity led him to encumber himself with the child. This burden seemed to him very light, and he would have willingly carried him to the Hurons. But the same charity which had made him undertake what was almost beyond his strength, made him give it up, after having carried him over 4 or five rather long portages, fearing that he might lose him and be lost with him. He then arranged with a Savage to exchange him for a package of hatchets, which were really heavier. There are some passages where a fall would not be less than fatal and the Savages are

nous: Avec tout cela il eust assez de peine à gagner les Biffiriniens, [59] là il commença à se mieux porter, vn peu de nourriture faict du bien en ces rencontres, le poisson frais y abonde d'ordinaire en ceste saison. Toutesfois il estoit encor assez mal quand nous le reçeufmes, & fut trois semaines ou vn mois à se remettre.

Pour le Pere Iogues Dieu nous l'amena en assez bonne fanté, mais ce ne fust que pour peu de iours: ce qui me feroit aisément croire que s'il ne ressentoit deslors de son arriuée des effects des fatigues du voyage, c'estoit en partie à cause de la ioye & du contentement qu'il auoit de se voir en possession d'un bien qu'il auoit si long-temps souhaitté, & qu'il luy estoit presque eschappé des mains. Misicu l'auoit pensé arrester en chemin, & les P.P. Pierre Chastellain, & Charles Garnier qui estoient arriuez des premiers, auoient desjà faict tant d'instance au Ciel pour la Mission des Hurons, que suruenant par apres, les conclusions auoient desjà esté comme prises, que pour luy il demeureroit à Kebec: mais vostre R. eust esgard à ses saincts desirs & sur tout à la requeste que nous luy auions faite de nous enuoyer s'il estoit possible trois ou quatre de nos Peres. Tant y a que la [60] consolation fust bien grande de son costé, & du nostre d'autant plus sensible que (deux iours auparauât que nous auions reçu quelques nouuelles) nous ny pensions quasi plus, & ne nous attendions que pour l'année suiuite. Dieu soit infiniment beny. Le 17. il tōba malade, & que du cōmencement ce ne fut pas grand chose en apparence, neantmoins au bout de quelques iours la fièvre parust quotidienne & assez violente. De tout les pays du monde il est vray

more sure-footed than we. With all this, he had difficulty in reaching the Bissiriniens, [59] where he began to feel better. A little nourishment does one good in such cases, and fresh fish usually abounds there at this season. However, he was still rather ill when we received him, and was three weeks or a month in recovering.

As for Father Jogues, God brought him to us in very good health, but it was only for a few days,—which would make me readily believe that if he did not feel the effects of the fatigues of his journey at the time of his arrival, it was partly caused by the joy and satisfaction he experienced at seeing himself in possession of a blessing that he had so long desired, and that had nearly slipped out of his hands. Miscou had almost kept him on the way; and the Fathers Pierre Chastellain, and Charles Garnier, who had first arrived, had already directed so many entreaties to Heaven for the Huron Mission, that when he arrived afterwards, the conclusion had been almost reached that he would remain at Kebec. But your Reverence had regard to his holy desires, and, above all, to the request we had made you, to send us, if possible, three or four of our Fathers. At all events, [60] it was a very great consolation to him,—and all the more deeply felt by us that (two days before we had received any news) we had almost given up all hope, and were only waiting for the next year. God be infinitely blessed. On the 17th he fell sick, and although at first it was apparently only a slight indisposition, yet at the end of some days the fever appeared each day, and in a somewhat violent form. Truly, of all the countries of the world is it here, perhaps, most desirable for a sick person to be able

que voicy peut-estre le plus fouhaitable à vn malade pour pouuoir dire avec verité. Dieu mercy au lieu & en l'estat où ie suis ie n'ay point d'autre medecin que sa paternelle prouidence, & de toutes les douceurs que peut desirer vn malade, ie n'ay à proprement parler que celles qui me viennent immédiatement du Ciel. Le P. Superieur me fit la faueur de me donner le foin du P. Iogues; iauois cét office dès l'an pafsé, mais sans pratique, Dieu nous auoit conserué tous en bonne santé; neantmoins ie ne fus gueres long temps seul en ceste charge. car nostre cabane fut bien tost apres changée en vne infirmerie, ou plustost en vn hospital, de forte qu'il y auoit autant d'infirmiers que de personnes saines, & peu pour les malades: [61] Le mesme iour Mathurin, l'un de nos domestiques arriua avec bien de la peine, qui fit le troisieme de nos malades cinq iours apres; c'estoit vne recidiue qui l'empescha vn mois entier avec toute sa bonne volonté, de nous pouuoir rendre aucun seruice; il auoit esté assez mal mené par les chemins. C'est vn pauvre paquet à porter par les faultz qu'une fieure; ce fut vn bon-heur pour luy de trouuer des Sauvages assez faciles, ils ne le presserent point de ramer si tost qu'ils s'apperceurent de son indisposition; ils le débarquerent mesme plusieurs fois, & quand ils auoient cabané ils luy faisoient le meilleur traitement qu'ils pouuoient; il eust bien de la peine à se traifner iusques aux Bissiriniens, où il fut laissé; ses Sauvages luy firent entendre par signe le mieux qu'ils pûrent, qu'ils le iugeoient trop foible pour passer outre, qu'il y auoit encor quatre ou cinq faultz à passer; où il pourroit bien demeurer, cela alloit bien iusques là, mais ils manquerent, en ce qu'ils luy laisse-

to say with truth, "Thank God, in the place and in the condition in which I am, I have no other physician than his paternal providence; and of all the comforts an invalid may desire, I have, properly speaking, none except those which come to me directly from Heaven." The Father Superior did me the favor to give me the care of Father Jogues. I held this office from the year before, but without having had any practice, as God had preserved us all in good health. Yet, before long, I was not alone in this charge; for our cabin was soon afterwards changed into an infirmary, or rather into a hospital, there being as many nurses as there were well persons, and these were few for the number of patients. [61] On the same day, Mathurin, one of our domestics, arrived, after a great deal of trouble. Five days later, he became our third invalid; it was a relapse which prevented him for a whole month, with all his good will, from rendering us any service. He had been somewhat badly treated on the journey. A fever is a hard load to carry over the rapids. It was fortunate for him that he fell in with rather good-natured Savages, who, as soon as they perceived his indisposition, did not urge him to paddle. They even set him on shore many times; and, when they were encamped, they gave him the best treatment that they could. He had hard work to drag himself as far as the Bissiriniens, where he was left; his Savages made him understand by signs, as well as they could, that they considered him too weak to go farther, that there were still four or five rapids to pass, where he might have to remain. That answered very well, thus far; but they made a mistake in leaving him four of our packages,—a great hindrance to a sick

rent quatre de nos paquets, cela estoit bien empe-
fchant pour vn malade. Là il trouua autant & plus
de secours & d'affistance qu'il en eust sceu esperer, en
vn pays incogneu & barbare; ils le prirent à deux,
[62] & le porterent dans vne cabane, il y demeura
trois iours pendant ce temps là le poisson ne luy man-
quoit point; mais ce n'estoit pas son faict, aussi n'en
pouuoit il manger, dequoy s'estant apperceu Oraoüan-
dindo (c'est vn Sauvage qui auoit coustume d'obliger
les François au passage,) il s'en alla par les cabanes
luy chercher de la chair, & fist si bien qu'il luy appor-
ta vn canart, au bout de trois iours la fièvre l'ayant
quitté il trouua heureusement vn canot de Hurons qui
l'embarquerent luy & ses paquets & l'amenerent fort
doucement.

Le 23. Dominique tomba malade, vostre R. n'en-
tendra d'oresnauant parler que de maladie. Nous
fusmes deslors quasi sans domestiques; car François
Petit-pré qui restoit seul, estoit d'ordinaire occupé
nuict & iour à la chasse, c'estoit de là que nous atten-
dions tout nostre secours, apres Dieu, les premiers
iours que nous n'auions pas encor de gibier nous n'a-
uions presque rien à donner à nos malades que quel-
ques bouillons de pourpier fauuage cuit à l'eau, avec
vn filet de verjus du pays, voilà nos premiers con-
fommez, nous auions bien vne poule, mais elle ne
nous [63] donnoit pas vn œuf tous les iours, & puis
qu'est-ce qu'un œuf à tant de malades. C'estoit vn
grand plaisir de nous voir nous autres qui estions
sains, dans l'attente de cet œuf; & encor apres, falloit
il consulter à qui nous le donnerions, & voir qui en
auoit le plus de besoin, pour nos malades c'estoit à
qui ne le mangeroit pas.

man. He found there as much and more succor and assistance than he could have hoped for in an unknown and barbarous country. Two of them took him [62] and carried him into a cabin, where he remained three days, during which he did not lack for fish; but it was unsuitable for him, therefore he could eat none of it. When Oraouandindo (a Savage who was wont to accommodate the French in their journeys) perceived this, he went through the cabins seeking some meat for him, and succeeded so well that he brought back for him a duck. At the end of three days, the fever having left him, he fortunately found a canoe of Hurons who took him and his packages on board, and brought him here very comfortably.

On the 23rd, Dominique fell sick. Your Reverence will hear only sickness mentioned, from now on. We were henceforward almost without domestics, for François Petit-pré, who alone remained, was usually occupied night and day in hunting; it was from this that we expected all our succor, after God. During the first days, when we had as yet no game, we had almost nothing to give to our invalids but some broth of wild purslane stewed in water, with a dash of native verjuice. Such were our first soups. We had, indeed, one hen; but she did not [63] every day give us an egg,—and, besides, what is one egg for so many sick people? It was very amusing to us to see us who were well, waiting for that egg; and then afterwards we had to consider to whom we should give it, and to see who most needed it. As for our patients, the question among them was who should not eat it.

On the 24th, Father Jogues was in such a condi-

Le 24. Le P. Iogues se trouua en tel estat que nous iugeafmes qu'une saignée luy estoit tout à fait necessaire; il y auoit deux ou trois iours que nous ne pouuions venir à bout de luy arrester le sang qui luy couloit par le nez en telle abondance & si importunément qu'il n'estoit pas possible de luy faire rien prendre qu'avec beaucoup de difficulté: cela l'affoiblissoit fort, & la fièvre ne diminuoit point, ce qui nous faisoit desjà porter assez mauuais iugement de sa maladie; il fut donc conclu qu'on le saignerait, le tout estoit de trouuer vn Chirurgien: nous estions tous si habiles en ce mestier, que le malade ne scauoit qui luy ouuriroit la veine, & tous tant que nous estions nous n'attendions que la benediction du P. Super. pour prendre la lancette en main & faire le coup: neantmoins il s'y [64] resolut luy-mesme, aussi bien auoit il desjà saigné autrefois vn Sauvage fort heureusement, & il plut à Dieu que ceste seconde saignée fust aussi fauorable que la premiere, & que ce qui manquoit à l'art fust suppléé avec auantage par la charité; nous en vismes de bons effects dès le mesme iour, son sang s'arresta, & le lendemain sa fièvre diminua de beaucoup. Ce mesme iour le Pere Pierre Chastellain fut pris, & s'alita sur le soir. Le Pere Charles Garnier qui faisoit les exercices spirituels demanda ceste occasion au P. Superieur, à les interrompre pour nous ayder à assister nos malades, quoy que deslors il comença à sentir quelque petite indisposition, qu'il dissimula neantmoins ne la iugeant pas telle qu'il en deust parler en ces circonstances, où il y auoit plus besoin d'infirmiers que de malades. Il luy fallut neantmoins se rendre le 27. apres auoir dit la Messe; nous voilà reduits à trois personnes, le

tion that we considered it absolutely necessary to bleed him. For two or three days we could not succeed in checking the blood which was flowing from his nose—so copiously and so persistently that it was only with great difficulty we could make him take anything. This greatly weakened him, and the fever did not abate, which already made us form a somewhat unfavorable opinion about his illness. Hence it was decided that he must be bled,—the great question was, to find a Surgeon. We all were so skillful in this trade, that the patient did not know which should open the vein for him; and every one of us was only waiting for the benediction of the Father Superior, to take the lancet in hand and do the work. However, he [64] resolved to do it himself,—the more so as he had already, on another occasion, bled a Savage very successfully; and it pleased God that this second bleeding should be as favorable as the first, and that what was lacking in skill should be more than supplied by charity. We saw good results from it the same day; his blood ceased to flow, and the next day his fever abated considerably. The same day Father Pierre Chastellain was taken sick, and was confined to his bed towards evening. Father Charles Garnier, who was making the spiritual exercises, asked the Father Superior at this juncture to interrupt them, that he might aid us in attending to our patients,—although just then he began to feel some slight indisposition, which he nevertheless concealed, not judging it such as he should mention in these circumstances, when there was more need of nurses than of patients. However, he had to give up on the 27th, after having said Mass. Now we were reduced to three persons, the Father Superior, Father

P. Superieur, le Pere Pijart & moy: Le P. Superieur eust esté defia assez occupé du foin de toute la maison, & le P. Pijart alloit de temps en temps faire des courfes aux villages circonuoifins; & nonobstant cela il falloit aller au bois, à l'eau, faire la cuifine, & [65] auoir foin de nos malades. Ce mefme iour le P. Pijart eftant allé avec vn de nos domestiques baptifa deux petits enfans qui luy furent prefentez par leur pere mefme, qui tefmoigna fouhaitter grandement que ils allaffent au Ciel, vn de ces petits innocens mourut deux ou trois mois apres, & ce miserable pere le fuiuit bien toft, mais il ne voulut iamais ouyr parler du Baptesme, & les flammes de l'Enfer ne firent aucune impreffion fur fon efprit. Nous fufmes doublement confolez à leur retour; nous voy[i]ons à veuë d'œil la paternelle prouidence de Dieu fur cefte petite maison, car le gibier alloit croiffant à mefure que croiffoit le nombre des malades. Nous n'en manquafmes qu'un feul iour, & ce fut fans doute pour nous faire vne belle leçon; vn de nos Sauuages nourriffoit vne outarde en fa cabane, nous l'auions obligé en vne infinité d'occasions, nous la luy demandafmes à acheter, & ne la pufmes tirer de luy qu'à bonnes enfeignes, vne peau de cerf eft precieufe en ce pays, encor auoit-il de la peine à s'en contenter, mais que ne luy euflions nous point donné en cefte occasion: fans cela nous eftions fur le point de tuër vn de nos chiens, on n'en a pas icy d'auerfion [66] comme en France, nous n'euflions pas laiffé d'en faire des boüillons à nos malades. Nous auons bien de l'obligation à la diuine bonté qui nous combla de confolation pendant cefte petite affliction domestique, nous ne fufmes iamais plus ioyeux les vns & les autres, les malades

Pijart, and myself. The Father Superior was already sufficiently occupied, with the care of the whole house, and Father Pijart went, from time to time, on trips to the surrounding villages; notwithstanding these things, they had to go for wood and for water, do the cooking, and [65] take care of our patients. The same day that Father Pijart was away with one of our domestics, he baptized two little children who were presented to him by their father himself, who declared his earnest wish that they should go to Heaven. One of these little innocents died two or three months afterwards, and this wretched father soon followed him, but he never would listen to the mention of Baptism, and the flames of Hell made no impression upon his mind. We were doubly consoled at their return. We saw plainly the paternal providence of God over this little house, for the game kept on increasing in proportion to the increase in the number of patients. We were without it only one day, and this was intended, doubtless, to give us a good lesson. One of our Savages was raising a bustard in his cabin; we had obliged him on numberless occasions, we asked to buy it of him, but we could only obtain it by offering good securities. A deer skin is precious in this country, yet he was hardly satisfied with it. But what would we not have given, in these circumstances? Had it not been for that, we were upon the point of killing one of our dogs; they have not here an aversion to them [66] as in France, and we would not have scrupled to make broth of it for our invalids. We are under great obligations to divine goodness, which overwhelmed us with consolation during this little domestic affliction. We were never more cheerful, one and all;

estoyent aussi contents de mourir, que de viure, & par leur patience, piété, & deuotion, rendoient bien legeres les petites peines que nous prenions apres eux nuict & iour. Pour nos Peres, ils iouyffoient d'un bien qui n'est pas ordinaire en France, de receuoir tous les iours le S. Sacrement de l'Autel, le P. Supérieur ou un autre, leur portoit pendant la nuict: c'est de ce thresor qu'ils tiroient tant de saintes resolutions, & tant de bons sentimens qui leur faisoient aymer, & cherir tendrement leur condition, & preferer leur pauvreté à toutes les commoditez de la France. Le P. Iogues ne fut pas si tost hors de danger que le P. Chastellain y entra, il fut trauaillé d'une fièvre chaude qui luy causa de grandes inquietudes, & le tint iusques au 7. d'Octobre. Le P. Supérieur le faigna deux fois fort heureusement, & une fois Dominique, lequel alla si bas que nous luy donnaîmes l'E'extrême Onction, la maladie [67] estoit une fièvre pourpreuse: Pour le P. Garnier sa fièvre n'estoit pas si violente, & nous ne la iugeâmes pas autrement dangereuse, seulement elle luy caufoit de grandes debilitéz, le P. Supérieur essaya par deux fois à le fagner, mais le sang ne voulut point fortir; c'est ainsi que Dieu luy gouuernoit la main selon la necessité. Parmy tout cela, il est vray qu'ils enduroient beaucoup, & nous leur portions assez de compassion, car le foulagement que nous leur pouuions donner estoit fort petit: si un lit de plume semble souuent bien dur à un malade, ie laisse à penser à vostre R. s'ils pouuoient estre mollement sur un lit qui n'estoit qu'une natte de joncs estenduë sur quelques escorces, & tout au plus une couuerture ou quelque peau par dessus: outre cela une des choses les plus fâcheuses

the sick were as content to die, as to live, and by their patience, piety, and devotion greatly lightened the little trouble we took for them night and day. As for our Fathers, they enjoyed a blessing which is not a common one in France, that of daily receiving the Holy Sacrament of the Altar,—the Father Superior, or some one else, carrying it to them during the night. It was from this treasure house that they drew so many holy resolutions, and so many pious sentiments, which made them delight in, and tenderly cherish their condition, and prefer their poverty to all the comforts of France. Father Jogues was no sooner out of danger, than Father Chastellain entered that condition. He was harassed by a burning fever which made him very restless, and which possessed him until the 7th of October. The Father Superior twice bled him very successfully, and once Dominique, who sank so low that we gave him Extreme Unction,—his disease [67] was a purple fever. As for Father Garnier, his fever was not so violent, and we did not consider it otherwise dangerous, except that it occasioned him great weakness. The Father Superior tried twice to bleed him, but the blood would not flow; it was thus that God guided his hand, according to necessity. In the midst of all this, they certainly endured a great deal, and we felt much compassion for them, for the relief that we could give them was very little. If a bed of feathers often seems hard to a sick person, I leave your Reverence to imagine if they could rest easily upon a bed which was nothing but a mat of rushes spread over some bark, and at most a blanket or a piece of skin thrown over it. In addition to this, one of the most annoying things, and one which it was almost

& à laquelle il nous estoit presque impossible de remédier, estoit le bruit continuel tant dehors que dedans la cabane, car vous n'eussiez peu empêcher les visites & l'importunité des Sauvages qui ne sçauent ce que c'est que de parler bas, & si, souuent trouuoient-ils estrange qu'on leur donnast vn petit mot d'aduerissement sur ce point: comme ie disois vn iour à vn Sauvage, mon [68] amy, ie te prie, parle vn peu plus bas, tu n'as pas d'esprit, me dit-il, voilà vn oiseau, parlant de nostre coq, qui parle plus haut que moy, & tu ne luy dis rien.

Le 1. iour d'Octobre ie fenty quelques attaques, la fieure me prist sur le soir, & il fallut me rendre aussi bien que les autres, mais i'en fus quitte à trop bon marché, ie n'eus que trois accez, neantmoins le deuxiesme fut si violent, que ie me condamnay moy-mesme à vne saignée, mais mon sang tint bon. Dieu me referuoit vn remede plus naturel, qui parust à la fin du troisieme accez, & me mist en estat de pouoir dire la sainte Messe dès le lendemain, toutesfois ie fus incapable six ou sept iours de rendre quasi aucun seruice à nos Peres. Les Sauvages admiroient l'ordre que nous tenions à gouverner nos malades, & le regime que nous leur faisons obseruer: c'estoit vne curiosité pour eux, car ils n'auoient point encor veu de François malades: ie n'ay pas dit à vostre R. que Tonneraouïanont vn des fameux Sorciers du pays, ayant ouy dire que nous estions malades, nous estoit venu visiter, le personnage estoit de merite & de consideration à l'entendre, quoy qu'en apparence ce fust fort peu de [69] chose, c'estoit vn petit bossu, mal-fait à l'extremité, vn bout de robbe sur l'espaule, c'est à dire, quelques vieux castors gras & rapiecez: voilà

impossible to remedy, was the continual noise, both within and without the cabin. For you could not have prevented the visits and the importunities of the Savages, who do not know what it is to speak low, and therefore often thought it strange that we gave them a little word of caution on this point. As I said one day to a Savage, "My [68] friend, I pray thee, speak a little lower." "Thou hast no sense," he said to me; "there is a bird," speaking of our cock, "that talks louder than I do, and thou sayest nothing to him."

On the 1st day of October, I felt some touches of illness; the fever seized me towards evening, and I had to give up, as well as the others. But I became free from it too cheaply; I had only three attacks, but the second one was so violent that I condemned myself to be bled; my blood was obstinate, however. God reserved for me a more natural remedy, which appeared at the end of the third attack, and rendered me able to say the holy Mass from the next day on. However, I was almost unable for six or seven days to render any service to our Fathers. The Savages wondered at the order we observed in caring for our sick, and the diet that we made them observe. It was a curious thing to them, for they had never yet seen French people ill. I have not told your Reverence that Tonneraouanont, one of the famous Sorcerers of the country, having heard that we were sick, came to see us. To hear him talk, he was a personage of merit and influence, although in appearance he was a very insignificant [69] object. He was a little hunchback, extremely misshapen, a piece of a robe over his shoulders,—that is, some old beaver skins, greasy and patched. This is one of the Oracles of the whole

des Oracles de tout le pays, & qui a faict plier cét Hyuer, les bourgs entiers sous ses ordonnances. Il estoit pour lors venu souffler quelques malades de nostre bourgade. Il dit d'abord au P. Super. qu'il auoit pensé s'en retourner sans nous venir voir, ne doutant point que nous n'eussions des remedes pour nous guerir, mais que ce qu'il nous visitoit, n'estoit que pour contenter Tsiotiandaentaha, c'est vn Sauvage qui se picque de nous aymer & de faire estat de nous, & vn des eprits les plus adroits & les plus aduisez que nous connoissions: il adiousta qu'il le faisoit d'autant plus volontiers qu'il nous regardoit comme les parens de son deffunt frere, qui auoit esté baptisé l'année precedente. Or pour nous faire venir l'eau à la bouche, & vendre mieux sa Theriaque, ie ne suis pas (dit-il) de l'ordinaire des hommes, ie suis comme vn Demon, aussi n'ay-je iamais esté malade, trois ou quatre fois que le pays a esté affligé de contagion, ie ne m'en suis pas remué dauantage pour cela, ie n'ay iamais apprehendé le mal, i'ay des remedes pour [70] m'en preferuer: Partant si tu me veux donner quelque chose, ie me fais fort dans peu de iours, de te remettre sur pied tous tes malades. Le Pere Superieur pour en auoir le plaisir tout entier, luy demanda ce qu'il desiroit, tu me donneras, dit-il, dix canons de verre, & de plus vn pour chaque malade, le P. luy respondit que pour le nombre il ne s'en mist pas en peine, que ce n'estoit pas chose de consequence, que la bonté de ses remedes ne dependoit pas de cela, outre que ce seroit tousiours à recommencer, veu que le nombre des malades alloit croissant de iour à autre, ainsi, qu'il tint pour tout asseuré que nous le contenterions. Il dist là dessus, qu'il nous enseigneroit les

country, who has this Winter made entire villages bend to his decrees. He had come at that time to blow upon some sick people of our village. He said first to the Father Superior that he had almost returned without coming to see us, not doubting that we had remedies that would cure us; but that he visited us only to please Tsiouandaentaha, a Savage who prides himself upon his love and esteem for us, and is one of the most adroit and prudent persons that we know. He added that he did it all the more willingly as he looked upon us as the relatives of his dead brother, who had been baptized the year before. Now in order to make our mouths water, and to sell his Antidote at a better price, "I am not" (said he) "of the common run of men; I am, as it were, a Demon; therefore I have never been sick. In the three or four times that the country has been afflicted with a contagion, I did not trouble myself at all about it; I never feared the disease, for I have remedies to [70] preserve me. Hence, if thou wilt give me something, I undertake in a few days to set all thy invalids upon their feet." The Father Superior, in order to get all the amusement he could out of it, asked him what he wanted. "Thou wilt give me," said he, "ten glass beads, and one extra for each patient." The Father answered him that, as for the number, he need not trouble himself about it, that it was a matter of no consequence; that the efficacy of his remedies did not depend upon that; furthermore, that he would be always beginning over again, seeing that the number of patients continued to increase from day to day,—so that he firmly believed that we would satisfy him. Thereupon he told us that he would show us the roots that must be used; but that, to ex-

racines dont il se faudroit feruir, mais que pour expedier plus promptement, si nous voulions il y trauailleroit luy-mefme, qu'il prieroit, & feroit vne fuërie en fon particulier, en vn mot toutes fes charlataneries ordinaires, & que dans trois iours tous nos malades feroient gueris. Il s'estoit parfaitement bien adreffé. Le Pere le contenta, ou pluftoft l'instruift là deffus, luy fit entendre que nous ne pouuions approuuer cefte forte de remede, que la priere qu'il faisoit ne valloit rien, & n'estoit qu'un pact [71] diabolique, veu qu'il n'auoit pas la cognoiffance, ou la croyance du vray Dieu, auquel feul il eft permis d'adreffer des vœux & des prieres, que pour ce qui estoit des remedes naturels, nous nous en feruirions volôtiers, & qu'il nous obligeroit de nous en apprendre quelques-vns. Il ne fit pas dauantage d'instance fur fa fuërie, & nous nōma deux racines à ce qu'il difoit, fort excellentes contre les fieures, il nous instruift de la façon d'en vfer; mais nous ne nous mifmes gueres en peine d'en voir les effects, nous ne fommes pas habituez à ces remedes, & puis deux ou trois iours apres nous vifmes tous nos malades quasi hors de danger. Mais il faut que vostre R. fçache icy à fonds la genealogie de ce perfonnage au rapport qu'il en a fait luy-mefme, elle entendra parler de fa mort en fon temps, voicy ce qu'il en a dit au rapport que nous en a fait vn nommé Tonkhratacoüan, ie fuis vn Demon, ie demeurois autrefois fous terre en la maison des Demons, lors qu'il me prift fantasie de me faire homme, voicy comme la chose arriua. Ayant vn iour entendu de ce lieu fousterrain les voix & les cris de quelques enfans qui gardoient les bleds, & en chaffoient les animaux & les oifeaux, [72] ie pris

pedite matters, he would, if we desired it, go to work himself, that he would pray, and have a special sweat,—in a word, perform all his usual charlatanries,—and that in three days our sick people would be cured. He made a very plausible speech. The Father satisfied him, or rather instructed him thereupon; he gave the sorcerer to understand that we could not approve this sort of remedy, that the prayer he offered availed nothing, and was only a compact [71] with the devil, considering that he had no knowledge of, or belief in, the true God, to whom alone it is permitted to address vows and prayers; that as far as natural remedies were concerned, we would willingly employ them, and that he would oblige us by teaching us some of them. He did not insist further upon his sweat, and named to us two roots,—very efficacious, he said, against fevers,—and instructed us in the method of using them. But we hardly took the trouble to observe their effects,—we are not accustomed to these remedies, and besides, two or three days later, we saw all our patients nearly out of danger. But your Reverence should, at this point, be thoroughly acquainted with the genealogy of this person, according to the version of it that he himself has given. You will hear of his death at the proper time. Here is what he said about it, as it was reported to us by one Tonkhratacouan. “I am a Demon; I formerly lived under the ground in the house of the Demons, when the fancy seized me to become a man; and this is how it happened. Having heard one day, from this subterranean abode, the voices and cries of some children who were guarding the crops, and chasing the animals and birds away, [72] I resolved to go out. I was no sooner upon the

resolution de fortir, ie ne fus pas si tōst sur terre que ie rencontray vne femme, i'entre subtilement dans son ventre, & m'y forme vn petit corps, i'auois avec moy vne diableffe qui fit tout le mesme, si tost que nous fumes enuiron de la grosseur d'un espy de bled, ceste femme voulut se deliurer de son fruict, sçachant qu'elle n'auoit pas conçu par voye humaine, & craignant que cēt ocki ne luy apportast quelque malheur. Elle trouua donc moyen d'auancer son terme. Or il me semble que sur ses entrefaites ayant honte de me voir fuiuy d'une fille, & craignant qu'on ne la prist par apres pour ma femme, ie la battis tant que ie la laissay pour morte, en effet elle vint morte au monde. Ceste femme s'estant deliurée nous prist tous deux, nous enuelopa dans vn castor, nous porta dans les bois, nous mist dans le creux d'un arbre, & nous abandonna, nous demeurasmes là iufques à ce qu'un Sauuage passant par là ie me mis à pleurer, & à crier, afin qu'il m'entendit, de faict il m'apperçeut, il en porte la nouuelle au bourg, ma mere vient, elle me reprend, m'emporta en sa cabane, & m'éleua tel que tu me vois. Ce charlatan racontoit encor de foy qu'estant ieune, cōme il estoit [73] fort mal fait, les enfans luy faisoient la guerre, & se moquoient de luy, & qu'il en auoit faict mourir plusieurs, neantmoins qu'il s'estoit enfin resolu d'endurer d'oresnauant de peur de perdre le pays, s'il eust tout tué: voilà vne belle rodomontade. Vostre R. en entendra bien de plus extrauagantes en son temps. Tant y à que voilà vn des grands Medecins du pays; il ne manquoit point de pratique. Pour nous, nous nous passâmes bien Dieu mercy de ses remedes. Nous eufmes recours à vn autre Medecin, qui nous a fait

earth than I encountered a woman; I craftily entered her womb, and there assumed a little body. I had with me a she-devil, who did the same thing. As soon as we were about the size of an ear of corn, this woman wished to be delivered of her fruit, knowing that she had not conceived by human means, and fearing that this ocki⁸ might bring her some misfortune. So she found means of hastening her time. Now it seems to me that in the meantime, being ashamed to see myself followed by a girl, and fearing that she might afterwards be taken for my wife, I beat her so hard that I left her for dead; in fact, she came dead into the world. This woman, being delivered, took us both, wrapped us in a beaver skin, carried us into the woods, placed us in the hollow of a tree, and abandoned us. We remained there until, a Savage passing by, I began to weep and cry out, that he might hear me. He did, indeed, perceive me; he carried the news to the village; my mother came, she took me again, bore me to her cabin, and brought me up such as thou seest me." This charlatan also related about himself that when he was young, as he was [73] very ill-shapen, the children made war upon him and ridiculed him, and that he had caused several of them to die; that, nevertheless, he had finally decided to endure it henceforth, lest he might ruin the country if he should kill all; that was a fine piece of bluster. Your Reverence will hear still more extravagant stories about him, in the course of time. At all events, behold in him one of the great Physicians of the country; nor did he lack practice. As for us, we could well dispense, thank God, with his remedies. We had recourse to another Physician, who has made us deeply sensible of his

cogno[i]stre fenfiblement, comme voſtre R. peut voir, ſon ſecours & ſon aſſiſtâce, & ne s'eſt pas contenté de nous rendre à tous la ſanté, mais il a tellement diſpoſé ceſte petite affliction de quel biais que nous la conſiderions nous ne pouuons que nous ne la prenions cōme vne faueur tres-ſignalée. C'eſt vne choſe tout à faict deſirable, (quoy qu'on ait eü deſjà auparavant vne infinité d'occafions d'apprendre à ne ſe cōfier qu'en Dieu,) d'auoir icy à ſon arriuée vne leçon ſi claire & ſi intelligible de ceſte belle vertu. Nous ſçauions bien tous que *non in ſolo pane viuit homo, ſed in omni verbo quod procedit de ore Dei*. Mais nous n'auions pas encor experimenté que dans vn ſi grand [74] denuëment de remedes humains, tant de perſonnes peuſſent ſi aiſément & ſi doucement recouurer la ſanté à la faueur de la ſeule prouidence diuine: Pour ne point obliger Dieu à nous guerir par quelque ſorte de miracle, de huict mois que dure ceſte contagion, nous ne pouuions tomber malades en vn temps plus fauorable qu'en Automne, qui eſt la ſeule faiſon du gibier, tout le reſte de l'année il eſt aſſez rare: Nous n'auions que François Petit-pré qui nous puſt aſſiſter en ce point, & Dieu nous le conſerua touſiours en bonne ſanté, nonobſtāt les trauaux continuels de la chaſſe, outre les veilles ordinaires de la maiſon quand il y eſtoit. Nous euſſions tous volontiers donné nos vies pour la conſeruacion de la perſonne du P. Superieur, qui a vne ſi parfaite cognoiſſance de la langue; & il pluſt à ceſte diuine bonté luy maintenir touſiours des forces ſuffiſantes pour exercer ſa charité en noſtre endroit nuict & iour. Dauantage Dieu ayant reſolu de tirer de nous quelques petits ſeruices pour la conſolation & conuerſion des nos Sauuages, n'eſtoit il pas

succor and his assistance, as your Reverence can see, and was not contented with restoring us to complete health, but has so disposed this little affliction, that, in whatever manner we look at it, we cannot do otherwise than regard it as a very signal favor. It is a thing altogether desirable, (although there have already been, ere now, numberless occasions for learning to trust in God alone) to have here at one's arrival so clear and so intelligible a lesson on this beautiful virtue. We all knew, indeed, that *non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei*. But we had not yet learned by experience that, in so great [74] a deprivation of human remedies, so many persons could so easily and so gently recover their health by the favor of divine providence alone. That God might not be placed under the necessity of curing us by some sort of miracle, of the eight months during which this contagion lasted, we could not have fallen ill at a more favorable time than in the Autumn, which is the only season of game, it being quite scarce during the rest of the year. We had only François Petit-pré who could assist us in this difficulty; and God preserved him to us in good health all the time, notwithstanding the continual hardships of hunting, besides the usual night watches in the house when he was there. We would all very willingly have given our lives for the preservation of that of the Father Superior, who has so perfect a knowledge of the language; and it pleased this divine goodness to keep him always in strength sufficient to exercise his charity towards us night and day. And still more, God having resolved to derive from us some little services for the consolation and conversion of our Savages, was it not very reasonable

bien raisonnable que nous fussions malades des premiers pour estre d'avantage hors des prises du mal, leur faire estimer quelques [75] petits remedes, dont nous les deuions ayder, & auoir vne belle entrée pour leur faire cognoistre le maistre de nos vies, leur donnant à entendre que nous luy estions priuatiuement à tout autre, redeuables de nostre guerison. Mais en fin mon R. Pere nous pouuons dire que *perieramus nisi perijffemus*, & que nous ferions peut-estre morts maintenant, si nous n'eussions esté malades, c'est vne chose qui a souuentesfois esté dite durant les mauuais bruits qui couroient de nous par le pays, que si nous n'eussions esté affligez aussi bien que les autres on n'eult point douté que nous n'eussions esté la cause du mal, vostre R. fçait comme on traite icy les empoisonneurs, nous luy mandions l'an passé & nous en auons veu nagueres vn exemple de nos yeux; & la chose n'a esté que trop auant pour pouuoir dire que nous n'en eussions pas esté quittes à meilleur marchè. Nous nous estimions tous heureux de mourir en ceste occasion, mais puis qu'il a pleu à ceste diuine misericorde nous conseruer la vie, ce nous est vne nouvelle obligation de l'employer pour sa gloire, & ne nous point espargner en tout ce qui pourra auancer la conuersion de nos Sauuages.

that we should be sick first, in order to be further out of the clutches of the disease, to make them esteem some [75] little remedies with which we were to assist them, and to have an excellent opportunity to make known to them the master of our lives, showing them that we were indebted to him, to the exclusion of all others, for our recovery! But finally, my Reverend Father, we can say that *perieramus nisi perissemus*, and that perhaps we would be dead now if we had not been sick. It was oftentimes said, during the evil reports that were current about us throughout the country, that if we had not been afflicted as well as the others, they would not have doubted that we were the cause of the disease. Your Reverence knows how they treat poisoners here; we informed you of it last year, and we have lately seen an example of it with our own eyes,—the danger going so far as to enable us to say that we might not have come out of it very cheaply. We all considered ourselves happy to die in this cause; but since it pleased this divine mercy to preserve our lives, it places us under fresh obligations to employ them for his glory, and not to spare ourselves in anything which can advance the conversion of our Savages.

[76] CHAP. IV.

LE SECOURS QUE NOUS AUONS RENDU AUX MALADES
DE NOSTRE BOURGADE, & LA PROUIDENCE DE
DIEU EN LA CONUERSION DES VNS &
L'ABANDONNEMENT DES AUTRES.

ENVIRON le 15. d'Octobre que nos malades furent tout à fait hors de danger, & commencerent à reprendre la nourriture ordinaire du pays, nostre principal employ iufques au 17. de Novembre fut d'affifter les malades de nostre bourgade. De bonne fortune la faison de la chaffe n'estoit pas encor paffée, & nos hommes eurent bien la charité de prendre pour eux vne partie de la peine qu'ils auoient pris pour nous; ie dis pour eux, car nous nous contentâmes d'ordinaire pendant ce temps là des viures du pays, & si nous nous paffons bien de gibier tout le reste de l'année, nous nous en priuâmes pour lors d'autant plus volontiers que nous espérons que par ces petits offices de charité, Dieu nous feroit la grace de cooperer au falut de quelque ame. Voicy l'ordre que nous tenions, [77] nous les vifitions deux fois le iour, le matin & le soir, & leur portions des bouillons & de la viande, felon l'estat & la disposition des malades, prenans tousiours l'occasion de les exhorter à auoir recours à Dieu, & les dispofer doucemēt au Baptisme. Nous auions mangé pendant nos maladies le peu de raisins & de pruneaux, & quelques petits remedes que vostre R. nous auoit enuoyé, ne nous en

[76] CHAP. IV.

THE HELP WE HAVE GIVEN TO THE SICK OF OUR VIL-
LAGE, AND THE PROVIDENCE OF GOD IN THE
CONVERSION OF SOME AND THE ABAN-
DONMENT OF OTHERS.

FROM about the 15th of October, when our patients were entirely out of danger, and began again to take the ordinary food of the country, our principal occupation up to the 17th of November was to assist the sick of our village. Fortunately the hunting season was not yet over, and our men had the charity to take for them part of the same trouble they had taken for us; I say for them, because we were usually satisfied during that time with the food of the country, and, if we dispense with game all the rest of the year, we deprived ourselves of it then all the more willingly since we hoped that through these little offices of charity God would do us the favor to coöperate with us in the salvation of some soul. This is the order that we maintained. [77] We visited them twice a day, morning and evening, and carried them soup and meat, according to the condition and disposition of the patients,—always taking occasion to exhort them to have recourse to God, and to gently influence them to Baptism. We ate during our own sickness a few of the raisins and prunes, and some little remedies that your Reverence had sent us,—using them only in cases of necessity, so that we still had a good part of them, which

seruant que dans la neccessité, de forte qu'il nous en reſtoit encore vne bonne partie, que nous auons fait filer iufques à preſent; tout s'eſt donné par compté, deux ou trois pruneaux, ou 5. ou 6. raiſins à vn malade, c'eſtoit luy rendre la vie; nos medecines ont eu des effets qui ont eſclaté par tout le pays, & cependant ie vous laiſſe à penſer quelles medecines, vn petit ſachet de ſené a ſeruy à plus de 50. perſonnes; on nous en a demandé de tous coſtez; & quelquesfois le plaifir eſtoit que ſi le malade ſe trouuoit trauaillé d'vne retention d'vrine, noſtre medecine n'operoit iuſtement que pour cela. Simon Baron a rendu de bons ſeruices en ceſte occaſion, car ayant appris autresfois au Chibou en vne pareille neceſſité à manier la lancette, il n'a pas manqué icy de pratique tout le long de l'hyuer, & les lancettes [78] nous ont pluſtoſt manqué qu'à luy la bonne volonté, & à nos Sauuages le deſir d'eſtre ſaignez, pour en auoir veu de bons effets en la guerifon de pluſieurs perſonnes preſque abandonnées. Si nous ne commençames que pour lors à nous employer tout à faict à les ſecourir, ce n'eſt pas qu'ils n'eufſēt eſté quelque temps auparauant acueillis du mal; noſtre cabane eſtoit encore ſaine & entiere qu'il y auoit deſià des malades en noſtre bourgade, & à la Rochelle. Dés le 29. de Septembre que le mal alloit croiſſant, deux vieillards eſtoient venus trouuer le P. Superieur pour ſ'aſſembler, & faire quelque priere publique pour chaffer la contagion, & l'enuoyer ailleurs, c'eſt ainſi qu'ils parloyēt, le Pere les inſtruiſit là deſſus, & agreea leur requête, mais cela ne ſe puſt faire encor ſi toſt, la pluſpart eſtoient à la peſche. Nous les auons aſſiſtéſ deſlors, principalement pour ce qui eſt du ſpirituel, car pour le reſte

we have made last up to the present. Everything was given by count, two or three prunes, or 5 or 6 raisins to one patient; this was restoring life to him. Our medicines produced effects which dazzled the whole country, and yet I leave you to imagine what sort of medicines they were! A little bag of senna served over 50 persons; they asked us for it on every side; and sometimes the joke of it was that if the patient found himself troubled by a retention of urine, our medicine acted only as a specific for that ailment. Simon Baron rendered us good service at this time; for, having learned before at Chibou, during a period of like necessity, to handle the lancet, he did not fail to exercise it here throughout the winter, and lancets [78] were more deficient with us than was good will with him, and on the part of our Savages the desire to be bled, as they had seen the good effects of it in the recovery of several persons who had been almost given up. If it was only at that time that we began to occupy ourselves entirely in succoring them, it was not because they had not been some time before attacked by the disease, for our cabin was still sound and healthy when there were already sick people in our village and at la Rochelle. On the 29th of September, from which time the disease began to spread, two old men came to see the Father Superior about calling an assembly to offer public prayers to drive away the contagion, and to send it elsewhere, as they expressed it. The Father thereupon instructed them, and granted their request, but it could not be carried out at once, as the greater part of them were away fishing. We assisted them from that time forward, principally in spiritual matters; but, as for the rest, we used some reserve. Children of the

nous auions vû de quelque referue, les enfans de la maison font preferables aux estrangers; nous voy[i]ons bien chez nous le cōmencement du mal, mais nous n'auions pas la veuë assez perçante pour en voir la fin.

Or auant que de passer outre, vostre R. me permettra s'il luy plaist, de repasser vn [79] peu sur mes pas, & ramasser ce que i'ay obmis pour euiter la confusion, & d'abord ie tombe sur vn sujet qui nous a fouuent touché bien sensiblement, & maintenant que ie me dispose à l'escrire, ie me sens le cœur tout faisi, & peu s'en faut que les larmes ne me tombent des yeux.

Le 2. iour d'Octobre, vn ieune enfant âgé d'onze à douze ans mourut sans baptême en nostre bourgade, il s'appelloit Arakhié, c'est à dire iour faillant, ce nom ne luy conuint iamais mieux qu'en sa dernière maladie & sur le point de sa mort, iusques alors ç'auoit esté cōme vn petit Soleil qui montoit à veuë d'œil, vostre R. s'estonnera que ie parle en ces termes d'un enfant, & d'un Sauvage, neantmoins ie ne pense pas vser beaucoup d'exaggeration; il auoit des avantages de nature qui surpassoient non seulement le commun de ces peuples barbares, mais mesme l'ordinaire de la France. Il auoit le corps assez bien fait, & l'esprit encor mieux, & si sa stature & la grandeur de son corps montoit au dessus de son aage, la gentillesse de son esprit & la force de son iugement le faisoit marcher quasi de pair avec les hommes faits. Il estoit posé, graue, officieux, & d'un agreable entretien; il estoit complaisant & se picquoit de paroistre serieux [80] parmy les insolēces de ses cōpagnons sur tout en nostre presence; il estoit docile à merueille, & cōme il auoit la memoire fort heureuse, il appre-

household are to be preferred to strangers; we saw, indeed, the beginning of evil among us, but we had not vision keen enough to see the end thereof.

Now before going farther, your Reverence will permit me, if you please, to retrace [79] my steps a little, and to gather up what I have omitted for the sake of avoiding confusion. And, at the start, I encounter a subject which has often keenly affected us, and, now that I am ready to write about it, I feel its strong hold upon my heart, and I can hardly keep the tears from falling from my eyes.

On the 2nd day of October, a young child eleven or twelve years old, died in our village, unbaptized. His name was Arakhié, that is to say, "closing day." This name never suited him better than in his last illness, and at the point of death; up to that time he was like a little Sun which arose before the eyes. Your Reverence will be surprised that I speak in these terms of a child, and of a Savage; yet I do not think that I use much exaggeration. He had some natural advantages which not only surpassed those usual to these barbarous peoples, but even those ordinary in France. His body was well formed, and his mind still better; and if his height and size were beyond his age, the graces of his mind and the strength of his judgment placed him almost upon an equal footing with full-grown men. He was sedate, grave, obliging, and of agreeable conversation. He was polite, and took pride in appearing serious [80] in the midst of the insolence of his companions, especially in our presence. He was wonderfully docile, and, as he had a very happy memory, he learned easily all that was taught him, and showed a great liking for our Holy mysteries. He knew the *Pater*,

noit aisément tout ce qu'on luy enseignoit, & tesmoignoit vne grande inclination pour nos Ss. mysteres, il sçauoit fort bien le *Pater*, l'*Aue*, le *Credo*, les Cōmandemens de Dieu, & quelques autres petites prieres: Le P. Daniel estoit son maistre l'an passé, & en auoit vne satisfaction qui ne se peut dire, il ne tint pas à luy qu'il ne fust vn de nos Seminaristes, mais l'amour que ses parens auoient pour luy le priua de ce bien, ils en font maintenāt aux regrets: Il fut par apres vn des escoliers du P. Pijart, qui trouuoit aussi beaucoup de consolation à l'instruire; vn iour en l'absence du pere, apres que ie luy eus fait dire les Commandemens de Dieu, il est vray, me dit-il, que voilà vn beau discours, ce n'estoit pas la premiere fois qu'il auoit faict ceste reflexion; il se plaisoit grandement avec nous, il demouroit souuent vne grande partie de la iournée en nostre cabane, & ne nous quittoit qu'à l'occasion de la nuict. Quelque temps apres la mort du pere de Louys de Sainte Foy, cōme le Pere Pijart le faisoit prier Dieu, il luy dit de son propre mouuement parlant de ce [81] miserable; qu'il n'estoit pas allé au ciel, d'autant qu'il estoit mort sans baptesme, & n'auoit pas eu soin de se recommander à Dieu; & en ceste mesme occasion vn sien petit cousin faisant le difficile pour dire quelques petites prieres que le Pere lui auoit appris, cēt enfant perd la parole. Courage, lui dit-il, mon cousin, priez bien Dieu, c'est lui qui nous donne tout ce que nous auons, le blé, les fruicts, le poisson; cela est remarquable pour vn enfant. Mais voici ce qui nous fait baisser les yeux, & admirer en toute humilité les secrets iugemens de Dieu. Vn mois auant sa mort & plus de quinze iours auant que de tomber malade, il fit de

the *Ave*, the *Credo*, the Commandments of God, and some other little prayers, very well. Father Daniel was his master last year, and took unspeakable satisfaction in him. It was not his fault that he was not one of our Seminarists, but his parents' love for him deprived him of this blessing; they now regret it. He was afterwards one of the scholars of Father Pijart, who also experienced a great deal of consolation in instructing him. One day, in the absence of the father, after I had had him say the Commandments of God, "That is truly," said he, "a beautiful discourse." It was not the first time he had made this observation. He took great pleasure in our company, and often remained a good part of the day in our cabin, and only left us at the coming of night. Some time after the death of the father of Louys de Sainte Foy, as Father Pijart was having him pray to God, he said of his own accord, speaking of this [81] wretch, that he had not gone to heaven, inasmuch as he had died without baptism, and had not taken care to commend himself to God. And on this same occasion, one of his little cousins having hesitated in repeating some little prayers that the Father had taught him, and the child having become mute, "Courage, my cousin," he said to him, "pray earnestly to God, it is he who gives us all we have,—the corn, the fruits, and the fish." A remarkable speech for a child. But here is something that makes us cast down our eyes, and admire in all humility the secret judgments of God. One month before his death, and more than two weeks before he fell sick, he begged earnestly to be baptized, and continued for several days in this request, addressing himself now to Father Pijart, now to the Father Superior.

grandes instances pour estre baptisé & continua plusieurs iours en sa requeste, tantost s'adressant au Pere Pijart, tantost au P. Superieur: nous fumes tout prests de lui accorder ce qu'il nous demandoit avec tant de ferueur, veu mesme qu'il estoit fort bien instruit, & que nous auions le consentement de ses parens. Neantmoins, tout bien considéré nous iugeasmes plus à propos de differer pour quelque temps, nous n'auions point encore baptisé personne qui eust l'usage de raison, sinon en danger de mort, c'eust esté par trop exposer le saint Baptême, d'estre lui seul de Chrestien en sa [82] cabane: & quoi que toute la famille témoignast assez bonne volonté pour le Baptême, neantmoins ils remettoient la chose au retour de *Satouta* leur parent, & maintenant vn de nos Seminaristes à Quebec. Sur ces entrefaites le voila accueilli de la contagion; cet enfant est pris le premier, sa grand mere & sa mere le suiuent, & en peu de iours les voila 4. ou 5. sur la litiere; il y auoit ce sembloit quelque sujet de bien esperer des vns & des autres en ceste occasion, & que le danger de mort & la crainte des peines eternelles preuandroient à toutes les considerations qu'ils auoient allegué pour iustifier leur pesanteur en vne affaire de telle importance; & sur tout nous nous resioüissiõs de voir que Dieu nous presentoit vn moien de contenter l'enfant & lui accorder sa requeste. Mais il en arriua tout autrement. Le P. Superieur alla souuentefois pour les visiter, mais ou il trouuoit la porte fermee, ou on lui fermoit la bouche aussi tost qu'il vouloit faire quelque ouuerture du Baptême, ils auoient fait vn retranchement dans la cabanne où estoit l'enfant, iamais ils ne voulurent permettre au P. de le voir, ou lui parler, &

We were all ready to grant him what he asked with so much fervor, especially as he was very well instructed, and as we had the consent of his parents. Nevertheless, everything well considered, we judged it wiser to defer it for a time. We had not yet baptized any one who had the use of his reason, unless he were in danger of death. It would have been too greatly to endanger holy Baptism, that he should be the only Christian in his [82] cabin; and although the whole family showed enough good will toward Baptism, nevertheless they deferred the matter until the return of *Satouta*, their relative, and now one of our Seminarists at Quebec. In the meanwhile, he was attacked by the contagion; this child was taken sick first, his grandmother and mother followed him, and in a few days there were 4 or 5 of them upon sick beds. It seemed that there was reason to have strong hope for all of them at this time, and that the danger of death and the fear of eternal torments would prevail over all the considerations they had urged to justify their sluggishness in an affair of such importance; and above all we were rejoiced to see that God offered us a means of satisfying the child and granting his request. But it happened to him quite otherwise. The Father Superior went oftentimes to visit them, but either he found the door closed, or they closed his mouth as soon as he began to make overtures concerning Baptism. They had made a partition in the cabin where this child was, and they were always reluctant to permit the Father to see him, or speak with him; and, when he did, he had scarcely said three words before he was instantly told to go away. We did not think so badly of them until it happened [83] that one day, finding them-

puis à peine auoit il dit trois mots, qu'on lui difoit incontinent qu'il s'en allaſt; nous n'en auions pas ſi mauuaife opinion, iuſques à ce [83] que ſe voians vn iour preſſez par le Pere ils ſe declarerent tout à fait, & la mere dit nettement que ni l'enfant, ni perſonne ne feroit baptiſe puisque *Akhioca* ne l'auoit point eſté. Ce Sauuage eſtoit vn de leurs parës, qui eſtoit mort à la Rochelle dès le 23. de Septembre; cét enfant ne difoit mot à tout cela, & cependant il empiroit de iour en iour; les occupations continuelles que nous donnoient nos malades, ne nous empeſchoient pas de rechercher toutes fortes de voies pour les gagner; nous les aſſiſtions de tout noſtre poſſible de tout ce qu'ils pouuoient fouhaitter, & preuenions ſouuēt leurs demandes; ils perſiſterent touſiours dans leur opiniſtre. Quoi que les parens naient pas ici beaucoup d'aſcendant ſur leurs enfans, neantmoins les enfans deferent grandement aux ſentimens des peres & meres quand il eſt queſtion du Bapteſme; nous ne l'auons que trop experimenté, auſſi dirai-ie en paſſant que pluſieurs de ceux qui ſe ſõt oppoſez au Bapteſme des autres & nômement de leurs enfans, tombants par apres eux meſmes malades, ou ont reſiſté opiniaſtrément au Bapteſme & font morts miſerables; ou ont eſté emportez auant que nous en euſſions eu quelque cognoiſſance. Je ne ſçai pas quelle fera la fin de ceſte miſerable [84] mere, elle eſt encore pleine de fanté: mais tât y a qu'elle fut en partie la cauſe du malheur de ſon fils; le Pere Pijart l'alla voir la veille de ſa mort; & trouua moien de luy parler, il s'adreſſa premierement à la grand'mere, mais n'en tirant aucune ſatiſfaction, nonobſtant toutes les conſideratiōs qu'il luy pût alleguer, il ſe tourna vers l'enfant, lui

selves hard pressed by the Father, they said once for all, and the mother declared flatly, that neither the child nor any one else would be baptized, since *Akhioca* had not been. This Savage was one of their relatives, who had died on the 23rd of September at la Rochelle. The child said nothing to all this, and meanwhile he became worse from day to day. Our continual occupation with our invalids did not prevent us from seeking every possible way to win these people. We assisted them to the extent of our ability in whatever they might desire, and often anticipated their requests; they nevertheless persisted in their obstinacy. Although parents here have not much control over their children, yet the children show great deference to the sentiments of their fathers and mothers when it comes to a question of Baptism. We know this only too well from experience. I will say also in passing that several of those who opposed the Baptism of others, and especially that of their own children, themselves falling ill afterwards, have either stubbornly resisted Baptism and miserably perished, or have been taken off before we had any knowledge of it. I do not know what will be the end of this wretched [84] mother, who is still in excellent health. At all events, she was partly the cause of her son's misfortune. Father Pijart went to see him the evening before his death, and found means of speaking to him. He first addressed the grandmother, but obtained no satisfaction from her, notwithstanding all the arguments he could bring forward. He turned to the child and asked him how it seemed to him,—representing to him that the matter was altogether within his own inclination, that he saw plainly the danger

demanda ce qu'il lui en sembloit, luy representât que la chose estoit tout à fait en sa disposition, qu'il voioit bien le danger où il estoit, & qu'il ne tenoit qu'à lui qu'il n'allast au ciel apres la mort; il lui demanda aussi s'il ne croioit pas tout ce qu'on lui auoit enseigné; il lui repeta mesme les principaux poincts de nostre croiance, à tout cela il ne fit autre responce sinon, *chieske*, que sçai-ie. Le Pere vouloit poursuivre à lui faire plus d'instâce: mais outre que la grand'mere se tenoit tousiours sur la negatiue pour ce qui estoit du Baptesme: sa mere qui estoit pour lors dans vne fièvre chaude, print vn tifon ardant, & se tournant vers le Pere, fit mine de lui vouloir ietter, luy criant qu'il s'en allast; Il se retira donc, & ce pauvre enfant mourut la nuict, Ce fut bien vne nuict pour luy: hélas que cette nouuelle nous affligea! & que cette mort nous donne encor biē auât au cœur quād nous y pēsons.

[85] L'onzième du mesme arriua Simon Baron, amené par *Endahiaconc*, premier Capitaine du bourg de *Teanaoslahé* & de la Nation des *Atignenongach*. Ce Sauuage nous tesmoigna vne grande satisfaction du traitement que l'on faisoit à Quebec à nos Seminaristes, & nommément à son nepueu; adioustant qu'il les auoit exhortez à se tenir tousiours dans le deuoir & à ne donner aucun mescontentemēt à nos Peres: que pour lui il faisoit estat maintenant d'estre de nos parens, & qu'en ceste qualité il pretendoit estre des maîtres de la grand riuere.

Le douzième, le P. Pijart fit vne course à *Khino-nasfarant*, ce sont trois petites bourgades à deux lieux de nous. Il y rencontra vn homme qui en apparence s'en alloit mourant: il prit occasion de l'instruire &

in which he was, and that it only depended on himself whether he would go to heaven after his death. He asked him also if he did not believe all that had been taught him; he even repeated to him the principal points of our belief; but to all this the child made no other answer than, *chieske*, "What do I know?" The Father would have proceeded to use further entreaties; but, in addition to the grandmother's persistent and obstinate refusal of anything that concerned Baptism, his mother, who was then in a high fever, picked up a burning brand, and turning towards the Father, made a feint to throw it at him, crying to him to go away. So he withdrew, and this poor child died that night. It was indeed night for him. Ah! how this news afflicted us, and how this death still pierces our hearts when we think of it.

[85] On the eleventh of the same [month], Simon Baron arrived. He was brought by *Endahiaconc*, first Captain of the village of *Teanaostahé*, and of the Nation of the *Atignenongach*. This Savage testified his great satisfaction in the treatment accorded to our Seminarists at Quebec, and especially to his own nephew, adding that he had exhorted them to always do their duty, and to give the Fathers no cause for dissatisfaction. As for him, he now esteemed himself as one of our relatives, and in this capacity he laid claim to being one of the masters of the great river.

On the twelfth, Father Pijart made a trip to *Khinonascarant*,⁹ three little hamlets two leagues from us. There he encountered a man who apparently was about to die. He took the opportunity to instruct him and speak to him of Baptism,—the sick man listening to him willingly at first, and even showing

lui parler du Baptême: ce malade l'efcouta volontiers du commencement, & tefmoigna mefme qu'il feroit bien aife d'eftre baptifé. Mais fa femme furuenant, le diuertit de ce deffein, lui representant qu'il n'eftoit pas à propos qu'il allaft au ciel, veu qu'il n'y auoit là aucun de fes parens: & dit au Pere qu'il ne fe mift pas dauantage en peine, qu'auffi bien il n'auoit pas de iugement, & qu'il ne fçauoit ce qu'il difoit: Si bien qu'ils en demurerent là, [86] mais de bonne fortune pour lui fa maladie ne fut pas mortelle. C'eft vne chofe tout à fait digne de compaffion, de voir comme quelques-vns prennent les difcours que nous leur faifons du ciel. Vn Sauuage difoit en quelque occafion au P. Superieur, qu'ils n'eftoient pas bien aifes quand nous demandions aux malades, où ils defiroiēt aller apres la mort, au ciel, ou en enfer; cela n'eft pas bien difoit il, nous ne faifons point ces fortes de demandes nous autres, car nous efperons toufiours qu'ils ne mourront pas & qu'ils recouureront leur fanté; vn autre difoit, pour moi ie n'ai point enuie d'aller au ciel, ie n'y ai point de cognoiffance, & les François qui y font n'auroient garde de me donner à manger; Ils ne penfent pour la plupart qu'au ventre & aux moiens de prolonger cefte vie miferable.

Le 13. vn Sauuage nommé *Teientoen*, fe trouuant bien malade, enuoia de fon propre mouuement querir le P. Superieur & lui demanda infamment le Baptême, lui tefmoignant qu'il auoit toufiours creu tout ce que nous enfeignons, & qu'il defiroit aller au ciel: Ce bon homme parloit de cœur, & le Pere lui aiant expliqué briefuement les Articles de nōtre croiance, & les Cōmandemens de Dieu; oui dea, dit-il, ie croi tout cela, & fuis [87] refolu de garder tout ce que

that he would be glad to be baptized. But his wife, coming unexpectedly, diverted him from his purpose, representing to him that it would not be proper for him to go to heaven, since none of his relatives were there; and she told the Father that he need not go to any further trouble, especially as the sick man had not his faculties and did not know what he was saying. So, indeed, they remained just as they were; [86] but fortunately for him, his sickness was not fatal. It is a thing altogether worthy of compassion to see how some take the discourses that we give them about heaven. On one occasion, a Savage told the Father Superior that they were not very well pleased when we asked the sick "where they wished to go after death, to heaven or to hell?" "That is not right;" said he, "we people do not ask such questions, for we always hope that they will not die, and that they will recover their health." Another one said, "For my part, I have no desire to go to heaven; I have no acquaintances there, and the French who are there would not care to give me anything to eat." For the most part, they think of nothing but their stomachs, and of means for prolonging this miserable life.

On the 13th, a Savage named *Teientoen*, finding himself very sick, sent of his own accord for the Father Superior and earnestly entreated Baptism, testifying to him that he had always believed all we taught, and that he desired to go to heaven. This simple man spoke from his heart, and when the Father had briefly explained to him the Articles of our belief, and the Commandments of God, he said, "Yes, indeed, I believe all that, and have [87] resolved to observe all that God has said." So he was

Dieu a dit. Il fut donc baptisé & nommé Ioseph, nous auions aimé ce Sauuage pour l'affection qu'il auoit tousiours fait paroistre à entendre nos saincts Mysteres, il n'auoit point manqué d'assister aux Catechismes de l'Hyuer precedent & ce avec vne attention remarquable; il nous auoit lui mesme amené ses petits enfans pour estre baptisez, & vne siëne petite fille faisant quelque difficulté, il voulut neantmoins qu'on passast outre, disant que ce n'estoit qu'un enfant, & que la chose n'estoit pas en sa disposition. Nous auions desia admiré sa douceur, sa patience, & sa charité à assister sa femme pendant vne maladie de trois & quatre mois, & si ceste femme estoit d'une humeur assez fascheuse. Nous auions bien eu de la peine à la disposer au Baptisme, & depuis qu'il auoit esté veuf il auoit eu un tres-grand soin de 3. ou 4. petits enfans qui lui estoient demeurez, il auoit pour eux l'amour & la tendresse d'une bonne mere: ce nous estoit vne consolation de le visiter & l'assister, pendant sa maladie, nous le trouuions tousiours disposé à prier Dieu, & à lui demander pardon de ses pechez: souuent il nous preuenoit, & nous tesmoignoit le soin qu'il auoit nuict & iour de se recōmander à Dieu: Il perseuera dans ces bons [88] sentimens iusques à la mort, & immediatemēt auāt que de mourir il dit à sa mere ie m'en vai au Ciel avec un beau François qui me vient querir; & elle lui aiant respondu qu'il feroit bien-heureux, & se disposant à lui faire prendre quelque chose, il expira doucement. Plaise à ceste diuine misericorde nous donner souuent de semblables consolations, ce sont des effects des seruētes prieres de tant d'ames saintes qui importunent le ciel nuict & iour pour le salut de ces pauures ames abandonēes.

baptized, and named Joseph. We had 'loved this Savage on account of the kindly inclination he had always shown to hear about our holy Mysteries, not failing to be present at the Catechisms of the previous Winter, at which he paid remarkable attention. He had himself brought us his little children to be baptized; and when one of his little girls made some objection, he desired us to overlook it,—saying that she was only a child, and that it was not done through intention on her part. We had already admired his gentleness, his patience, and his charity in caring for his wife during a sickness of three or four months, although this woman had a rather disagreeable temper. We had had considerable trouble in prevailing upon her to accept Baptism. And after he became a widower, he took very good care of 3 or 4 little children who were left to him, showing for them the love and tenderness of a good mother. It was a consolation to us to visit and assist him during his illness; we always found him disposed to offer prayers to God and to ask his pardon for his sins. He often anticipated us, and proved to us the care he took, night and day, to commend himself to God. He persevered in these good [88] sentiments until his death, and just before dying he said to his mother, "I am going to Heaven with a great Frenchman who is coming after me;" and,—she having answered him that he would be very fortunate, and preparing to have him take something,—he peacefully expired. May it please this divine mercy to give us often like consolations. These are the results of the fervent prayers of so many saintly souls who importune heaven night and day for the salvation of these poor abandoned souls.

Cependant le Diable faisoit des fiennes ailleurs, & parlant par la bouche du Sorcier *Tonneratianont*, destournoit ces peuples d'auoir recours à Dieu. Il y auoit desia quelque temps que ce petit bossu auoit déclaré que tout le païs estoit malade, & lui auoit ordonné vne medecine, ie veux dire vn ieu de croffes pour sa guerison. Ceste ordonnance auoit esté publiée par toutes les bourgades; les Capitaines s'estoient mis en deuoir de la faire executer & la ieunesse ni auoit point espargné ses bras: neantmoins sans effet, le mal n'auoit pas laissé de croistre, & de gagner tousiours dauantage, & le 15. d'Octobre nous comptions dans nostre petite bourgade treize à 14. malades: aussi nostre Sorcier ne se faisoit fort pour lors d'entreprendre la [89] guerison de tout le païs: Neantmoins, il auança vne parole aussi temeraire qu'elle estoit auantageuse pour le bourg *Onnentisatj*, d'où il estoit: il ne se contenta pas de donner quelque esperance que personne ne feroit malade, il en donna des assurances qu'ils faisoit indubitables, fondees sur le pouuoir qu'il pretendoit auoir sur la contagion en qualité de Demon on lui donna incontinent dequoi faire festin. Ceste rodomontade courut par tout, & fut prise comme vne verité, on estimoit desia heureux & hors de danger tous ceux qui estoient d'*Onnentisatj*. Ce qui nous obligea de nous employer aupres de Dieu, & supplier sa diuine bonté de confondre le diable en la personne de ce malheureux, & tirer sa gloire de ceste affliction publique. Et le lendemain 14. nous fîmes vœu de dire à ceste intention 30. Messes en l'honneur du glorieux Patriarche saint Ioseph[h]. Nous n'auons pas esté long temps sans auoir dequoi fermer la bouche à ceux qui nous van-

Meanwhile, the Devil was playing his pranks elsewhere, and speaking through the mouth of the Sorcerer *Tonnecrauanont*, was turning aside these peoples from applying to God. Some time before, this little hunchback had declared that the whole country was sick; and he had prescribed a remedy, namely, a game of crosse, for its recovery.¹⁰ This order had been published throughout all the villages, the Captains had set about having it executed, and the young people had not spared their arms; but in vain. The disease did not cease to spread, and to gain ground all the time; and on the 15th of October we counted in our little village thirteen or 14 sick people. Nor did our Sorcerer engage at this time to undertake the [89] cure of the whole country; yet he ventured one word as rash as it was presuming, for the village of *Onnentisati*, whence he came. He was not satisfied to give some hope that no one there would be sick,—he gave assurances thereof that he made indubitable, by founding them upon the power he claimed to have over the contagion in his character of Demon; he was immediately given something with which to make a feast. This boast spread everywhere, and was accepted as truth; all the people of *Onnentisati* were already considered fortunate and out of danger. This constrained us to exert ourselves with God, and to implore his divine goodness to confound the devil in the person of this wretch, and to obtain glory for himself from this public affliction. And the next day, the 14th, we made a vow to say for this purpose 30 Masses in honor of the glorious Patriarch, saint Joseph. It was not long before we had something with which to close the mouths of those who boasted to us of their prowess, and this Village was hardly

toient ses proüeffes, & ce Bourg n'a esté gueres moins espargné que les autres, il y a eu grand nombre de malades, plusieurs en font morts, le ciel y a gagné comme nous esperons. Le mesme iour nous baptifames en nostre bourgade vn Sauvage nommé *Onendoïerha*, & sa [90] femme, tous deux bien malades, ils auoïët demandé quelques iours auparauât le Baptisme avec beaucoup de ferueur, & fatisfirent grandement au P. Superieur quand il fallut venir à vne instruction plus particuliere, neantmoins ils font encor tous deux en pleine santé. C'est vn desplaisir pour nous, que, cōme nous n'auons pas encor de Bourgs entierement conuertis, nous ne tirons par apres que de belles paroles de ces nouveaux Chrestiens que nous n'auōs baptifez que dās l'extremité, le torrèt des vieilles coustumes & des superstitiōs ordinaires les emporte, nous attendons tous les iours qu'il plaife à Dieu y mettre la main, & nous esperons bien tost ceste faueur du Ciel.

Le 20. mourut vne malheureuse femme nommee *Khiongnona*, ie dis malheureuse, d'autant que, comme il est à presumer, par vne malice pure, fuiuite d'un abandonnement de Dieu manifeste, elle auoit refusé le Baptisme. Le P. Superieur l'en auoit sollicité plusieurs fois, souuent ie lui auois fait compagnie, nous lui portions tous les iours des botuillons & quelque morceau de viande: du commencement elle s'estoit laissé instruire en partie & auoit donné quelque consentement pour le Baptisme; mais depuis, cinq ou six iours durant auant sa mort, nous n'en [91] pûmes tirer aucune satisfaction, tantost elle faisoit la fourde oreille, tantost elle disoit elle mesme qu'elle n'entendoit point, & cependant, si vous parliez de lui

more spared than the others. There were a great many sick there, several of whom died. Heaven, as we hope, has gained thereby. On the same day, we baptized in our village a Savage named *Onendou-erha*, and his [90] wife, both of whom were very ill. Some days before, they had asked for Baptism with a great deal of fervor, and thoroughly satisfied the Father Superior when it became necessary to instruct them more in detail. Yet they both are still in good health. It is a source of grief to us that, as we have not yet any wholly converted Villages, we afterwards get from these new Christians, whom we have baptized only in the last hour, nothing but fine words,—the torrent of old customs and common superstitions bearing them away. We are daily expecting that it will please God to put his hand to the work, and we hope soon to be granted this favor from Heaven.

On the 20th, an unfortunate woman named *Khion-gnona* died. I say “unfortunate,” inasmuch as—as it is to be presumed, through pure malice, followed by the manifest abandonment of God—she had refused Baptism. The Father Superior had several times urged her, and I often had accompanied him; we had daily carried her soup and a little piece of meat. At first, she had allowed herself to be instructed, to some extent, and had partially consented to Baptism. But later, during the five or six days before her death, we [91] could not get any satisfaction from her, as she sometimes refused to listen, and again herself said that she did not hear; yet, if you spoke of giving her something, she heard you very well. It seemed to me that I could see upon her face the traces of a condemned soul. One day, when the Father Superior was urging her in regard to her conver-

donner quelque chose, elle vous entendoit fort bien : Il me sêbloit voir sur son visage des traces d'une ame reprouvée. Un jour que le P. Supérieur la pressoit sur le point de sa conversion, chassés les moi, dit-elle, qu'ils s'en aillent; ceux qui estoient-là presens nous vouloient faire croire que ce n'estoit pas de nous qu'elle parloit, mais que quelques chiens qui estoient-là autour l'importunoient. Une sienne sœur la desobligea bien en ceste occasion, car elle fut en partie la cause de son endurcissement, c'est un esprit fort mal fait : elle avoit souvent tesmoigné au P. Supérieur qu'elle n'aggreoit pas les discours qu'il faisoit du Baptême. Entre autres un jour qu'il representoit à la malade qu'elle eust à faire choix du lieu où elle vouloit aller après la mort, & la pressoit fort de prendre la dernière resolution; Mon frere, dit-elle, tu n'as pas d'esprit, il n'est pas encor temps, elle y aduifera quand elle fera morte. Je ne sçay pas qu'elle fin Dieu lui reserue, mais son mari, & une sienne fille moururent aussi sans Baptême quelque temps après. Pour le mari [92] nous ne pouvons avoir recours qu'aux iustes iugemens de ceste divine Prouidence, car d'ailleurs il paroist assez bon Sauvage: Sur le commencement de sa maladie, ie l'avois visité en l'absence du P. Supérieur & en estois fort satisfait: il m'avoit tesmoigné dès lors qu'il estoit fort content d'estre baptisé, mais il n'y avoit pas encor d'apparence. Le P. Supérieur étant de retour le trouva dans la même volonté iusques à la veille de sa mort, neantmoins le danger ne paroissant pas encor manifeste, il iugea à propos de differer son Baptême iusques au lendemain, mais sa mort nous preuint, nous fumes bien estonnez le matin quand nous entendîmes

sion, "Drive them from me," said she, "make them go away." Those present tried to make us believe that it was not of us that she spoke, but that some dogs that were around her annoyed her. One of her sisters did her a very ill turn on this occasion, for she was partly the cause of her obduracy. Hers was a greatly perverted mind; she had often informed the Father Superior that she did not like his discourses upon Baptism. Among other times one day when he was representing to the sick woman that she had to choose the place whither she desired to go after death, and was urging her strongly to make a final decision, "My brother," said she, "thou hast no sense; it is not yet time,—she will decide upon that when she is dead." I do not know what fate God is reserving for her; but her husband and one of her daughters died also without Baptism, some time afterwards. As to the husband, [92] we can only have recourse to the just judgments of this divine Providence, for otherwise he seemed to be a tolerably good Savage. In the beginning of his illness, I had visited him, in the absence of the Father Superior, and had gone away very well satisfied. He testified to me then that he was well content to be baptized, but there had been as yet no probability of it. The Father Superior, having returned, found him in the same mind up to the eve of his death; nevertheless, as there was yet no apparent danger, he judged it wise to defer his Baptism until the next day. But death anticipated us; we were greatly astonished in the morning when we heard the cabin resound with lamentations. As to his daughter, it was, in my opinion, through a righteous chastisement of God that she was deprived of the grace of Baptism. Two

la cabane retentir de plaintes. Pour sa fille ce fut à mon aduis par vn iuste chastiment de Dieu qu'elle fut priuée de la grace du Baptême: deux choses contribuerent beaucoup à son malheur. La premiere, qu'elle estoit débordee avec excez, & quoy que les Sauvages n'vissent gueres de retenuë en matiere de chasteté, neantmoins elle s'estoit renduë remarquable en ce point & se prostituoit à toute rencontre; l'autre cause fut vne affection déreglée, qu'elle & ses parens auoient pour sa fanté, de sorte qu'elle estoit quasi incapable de toute autre pensèe pendant sa maladie, & [93] sa mere ne nous parloit d'autre chose que des moïens de lui procurer sa guerison; Aussi Dieu qui se fert souuent des pechez des hommes comme d'instrumens pour les punir, permit qu'à l'occasion d'un medecin qui la souffloit & lui donnoit quelque breuuage, elle ne fut pas sollicitée efficacement du Baptême. Comme nous allions le P. Garnier & moi, instruire à l'ordinaire les petits enfans, le P. Superieur nous auoit donné commission de la voir & lui rapporter l'estat de sa fanté, mais la porte de sa cabane se trouua fermée, les operations de ce forcier demandoient le silence: nous fîmes nostre petite ronde par les autres cabanes à dessein de retourner par là, mais nous trouuâmes que ce n'estoit pas encor fait: nous ne nous en mîmes pas autrement en peine, d'autant que iusques alors nous ne l'auions pas iugée si mal, il n'est pas croiable comme ceste forte de contagion est trompeuse, de fait elle ne passa pas la nuict.

Le 21. on apporta de la Pesche vn pauvre vieillard assez malade, nommé *Anerraté*, pere de *Khiongnona*, ce Sauvage auoit autant d'inclination & d'affection pour le Baptême, que sa fille en auoit eu d'aersion:

things contributed very materially to her misfortune. The first was that she was excessively lewd, and, although the Savages show little restraint in the matter of chastity, yet she had made herself conspicuous in this regard, and prostituted herself at every opportunity. The other cause was the inordinate desire that she and her parents felt for her health, so that she was almost incapable of any other thought during her sickness, and [93] her mother talked to us about nothing else than the means of securing her recovery. Therefore God, who often employs the sins of men as instruments to punish them, permitted that, on account of a medicine man blowing upon her and giving her some potion, she should not be effectively urged to accept Baptism. As Father Garnier and I were going to give the usual instruction to the little children, the Father Superior commissioned us to see her and to report to him the state of her health. But the door of her cabin was found closed, as the operations of this sorcerer demanded silence. We made our little rounds through the other cabins, intending to return that way, but we found that he had not yet finished. We gave ourselves no further trouble about it, as up to that time we had not thought her so ill. It is incredible how deceitful this sort of contagion is. In fact, she did not survive the night.

On the 21st, a poor old man named *Anerraté*, father of *Khiongnona*, was brought back from the Fishing grounds, quite ill. This Savage had as much inclination and desire for Baptism as his daughter had had aversion to it. On the 23rd, the Father Superior instructed him and yet did not judge it proper to confer Baptism upon him so hastily. [94] But as

Le 23. le P. Superieur l'instruisit & ne iugea pas neantmoins à propos de precipiter si fort son Baptesme; [94] mais cōme si ce bon vieillard eust senti les aproches de la mort il pria instamment le pere de ne pas differer long temps, & qu'il ne mãquaft pas de le venir baptifer le lendemain matin dès le point du iour, lui tesmoignant qu'il croioit fermement tous nos Myfteres, & qu'il fouhaitoit aller au ciel. Le P. lui accorda fa requeste, & ce avec tant de consolation de part & d'autre qu'il estoit aisé à voir que c'estoit vn coup du ciel, & vne misericorde de Dieu bien particuliere; de fait il perdit le iugement fort peu de tēps apres, & m[o]urut dès le mesme iour. Ce Sauuage estoit *Algonquin* de Nation & auoit esté esleué dès son bas âge parmi les Hurōs. Quelle prouidence de Dieu! fans doute que ceste si heureuse fin lui aura esté octroiee de ceste infinie bonté en consideration de la grande assiduité qu'il auoit tousiours apporté à entēdre la parole de Dieu. Les bonnes qualitez que i'ai loüees ci-deuant en quelques autres estoient beaucoup plus notables en cestui ci, il auoit vne douceur naturelle qui gaignoit tout le monde, ce n'estoit pas vn homme sujet à son ventre, il estoit sobre par dessus le commun des Sauuages, ses visites quoi qu'assez frequētes ne nous estoiēt point importunes: les autres ont d'ordinaire quelque chose à demander, pour lui il ne nous [95] visitoit que par amitié, & vous le trouuiez tousiours disposé à entendre quelques bons discours. Dans les Catechismes que faisoit le P. Sup. l'hyuer precedent, il estoit tousiours des premiers à prendre la parole & à loüer nos Myfteres, & nous auoit souuent tesmoigné vne bonne volonté de se faire Chrestien. Ce sont des pierres precieuses que Dieu nous decouure au milieu

if this good old man had felt the approaches of death, he entreated the father earnestly not to defer it long, telling him not to fail to come and baptize him the next morning at dawn,—testifying to him that he firmly believed all our Mysteries, and that he desired to go to heaven. The Father granted his request, and with so much comfort on both sides as to make it easily seen that it was an act of providence, and a very special mercy on the part of God. In fact, he lost consciousness very soon afterwards, and died the same day. This Savage was an *Algonquin* by Nation, and had been brought up from infancy among the Hurons. What a providence of God! Doubtless this happy end was granted to him by this infinite goodness in consideration of the great diligence he had always shown in listening to the word of God. The good qualities that I have heretofore praised in some others were much more conspicuous in him. He had a natural gentleness which won all men; he was not a man who was a slave to his stomach, being more abstemious than the Savages usually are. His visits, although rather frequent, were not annoying to us. The others generally have something to ask for; but, as for him, he [95] visited us only through friendship, and you found him always ready to listen to good conversation. In the Catechisms conducted by the Father Superior the winter before, he was always among the first to begin talking and to praise our Mysteries, and had often shown to us his willingness to become a Christian. These are precious stones that God uncovers to us in the midst of these forsaken lands; and we have every reason to believe that they will not be so rare in the future, since we have determined to go and seek them henceforth in the most

de ces terres abandonnées, & nous auons tout fujet de croire qu'elles ne nous serōt pas si rares à l'auenir, puis que nous sōmes resolus de les aller c[h]ercher d'orefnauāt dās les bourgades les plus peuplées & les plus considerables du païs, où la prouidence de Dieu ne manquera pas d'en faire paroistre & esclater à nos yeux vn plus grand nombre.

Le 4. de Nouembre vn Sauuage que nous auions baptisé quelques iours auparauāt nous pria de baptiser la femme qui estoit fort malade, & du commencement elle tesmoignoit en estre fort contente: mais le P. Sup. lui aiant representé qu'estant baptisee elle deuoit faire estat de ne se separer iamais d'auec son mari, à cela elle demeura muette; & en fuite se voyant pressee sur le Baptisme, elle respondit en sa presence *teouiaftato*, c'est à dire ie ne veux pas, quoi que son mari eust desia fait entendre au Pere que pour lui il [96] estoit content de ne la quitter iamais, nous n'en pûmes rien tirer autre chose; graces à Dieu elle est encor viuante. Voilà deux beaux mariages.

Le 5. nous eufmes encor deuant nos yeux vn exemple de la Iustice de Dieu en la mort d'un nommé *Oronton*: il ne voulut iamais ouïr parler du Baptisme pour toutes les considerations que le P. Superieur lui pût representer; ie luy en parlai encor fort particulierement vn peu auant sa mort, mais ie ne pûs tirer de lui autre responce, sinon qu'il vouloit aller au lieu où estoient ses ancestres; il y auoit desia long temps que ce mauuais esprit s'estoit déclaré, & auoit souvent fait paroistre qu'il ne croioit point ce que nous enseigniois, il s'en estoit mesme mocqué: & s'il affistoit quelquesfois au Catechisme ce n'estoit que pour auoir quelque morceau de Petun; outre cela c'estoit vn

populous and most important villages of the country, where the providence of God will not fail to reveal and cause to shine forth before our eyes a greater number of them.

On the 4th of November, a Savage whom we had baptized some days before begged us to baptize his wife, who was very sick. She at first declared herself very well satisfied with this; but when the Father Superior represented to her that, having been baptized, she must count upon never separating from her husband, she thereupon remained mute; and afterwards, when Baptism was urged upon her, she answered in his presence, *teouastato*, meaning, "I do not wish it,"—although her husband had already given the Father to understand that, as for him, he [96] was satisfied never to leave her. We could obtain nothing more from her; thank God, she is still living. There you have two fine marriages.

On the 5th, we again had before our eyes an example of the Justice of God, in the death of one *Oronton*. He would never hear about Baptism, for all the arguments the Father Superior could place before him. I spoke to him about it again very particularly, a little while before his death, but I could get no other response from him except that he wished to go to the place where his ancestors were. Already, for a long time past, this wicked man had declared himself; he had often shown that he did not believe what we taught, and had even ridiculed it; if he were sometimes present at the Catechism, it was only to get a piece of Tobacco. He was, besides, a Lion and a Tiger in his anger, and took offense at a mere nothing. He had occasionally caused in some of our domestics fears and apprehensions that were

Lyon & vn Tygre dans fa colere, & s'offençoit de rien: il auoit par fois mis quelques-vns de nos domestiques en des peurs & des apprehensions qui n'estoient pas trop agreables; il auoit mesme tesmoigné quelque mauuaise volonté, & vfé de menaces; neantmoins nous l'assistâmes de tout ce que nous pûmes pendant sa maladie, pour tâcher de le gagner à Dieu: mais nous auõs [97] desia souuent remarqué en plusieurs de nos Sauuages que le mespris de nos saincts Mysteres est vne fort mauuaise disposition à vne bonne conuersion à l'article de la mort, ie ne me souuiens point d'en auoir veu vn seul qui ait fait vne heureuse fin, au contraire i'ai remarqué que la plus part sont fortis de ceste vie avec des signes manifestes d'un abandonnement de Dieu & de reprobation.

not too agreeable; he had even shown an evil disposition, and had used threats. Nevertheless, we aided him as far as we could during his illness, to try to win him to God. But we have [97] already often noticed in many of our Savages that contempt for our holy Mysteries is a very bad state of mind for a good conversion at the point of death. I do not remember to have seen a single one of them who died happily; on the contrary I have observed that the greater part of them went forth from this life with manifest signs of being forsaken and rejected by God.

CHAPITRE V.

OSSOSANÉ, AFFLIGÉ DE CONTAGION. DIVERSES COURSES
QUE NOUS Y AUONS FAITES AU TEMPS LE PLUS FAS-
CHEUX DE L'HYUER. CONTINUATION DE LA
MESME MALADIE DANS NOSTRE BOURGADE, &
L'ASSISTANCE QUE NOUS AUONS REN-
DUË AUX LIEUX CIRCONVOISINS
ACCUEILLIS DU MESME MAL.

N OVS auions esperé que comme il arriue d'ordi-
naire en France & ailleurs, les premieres froi-
dures arrefteroient le cours de ceste maladie
contagieuse: mais il en est arriué tout autrement,
[98] & le fort de l'Hyuer a esté aussi la force du mal;
de forte que dés le 10. ou 12. de Novembre nous nous
en vîmes presque inuestis de tous costez. Ce qui
nous fit refoudre à diuifer nos foins, & ouurir nos
cœurs aux necessitez de ce pauvre peuple. Pour eux
ils n'auoient recours qu'à leurs Sorciers, & n'espar-
gnoient point les presens pour tirer d'eux quelques
remedes imaginaires; mais leurs bons Anges aufquels
leurs ames estoient precieuses nous tendoient les bras,
& Dieu mesme qui auoit dessein de toute eternité de
faire misericorde à plusieurs, nous donnoit de fortes
inspirations de les aller secourir, mesprisans toute
forte de considerations humaines, & nous abandon-
nans à la conduite de son amoureuse prouidence.
Nous auions besoin de prendre ces saintes penſees
pour animer nos pas, car d'ailleurs nous n'auions

CHAPTER V.

OSSOSANÉ AFFLICTED WITH A CONTAGIOUS DISEASE.
VARIOUS JOURNEYS THAT WE MADE THERE IN THE
MOST DISAGREEABLE WINTER WEATHER. CON-
TINUATION OF THE SAME SICKNESS IN OUR
VILLAGE, AND THE ASSISTANCE WE REN-
DERED TO THE NEIGHBORING PLACES
ATTACKED BY THE SAME DISEASE.

WE had hoped that, as generally happens in France and elsewhere, the first frosts would arrest the progress of this contagious malady. But just the opposite happened, [98] and the depth of the Winter was also the severest period of the disease, so that from the 10th or the 12th of November we saw ourselves almost surrounded by it on every side; which made us resolve to divide our cares, and open our hearts to the necessities of these poor people. As for them, they had recourse to their Sorcerers only, and spared no gifts to obtain from them some imaginary remedies. But their good Angels, to whom their souls were precious, held out their arms to us; and God himself, who had designed from all eternity to be merciful to many of them, gave us strong inspirations to go and help them, despising all sorts of human considerations, and abandoning ourselves to the guidance of his loving providence. We needed to lay hold of these holy thoughts, to quicken our steps, for we had, besides, few human motives that could incite us to this undertaking. At

gueres de motifs humains qui nous portaient à ceste entreprise. On auoit dès lors semé de fort mauuais bruits de nous par le païs: ce petit Sorcier faisoit desia sonner bien haut qu'il auoit veu venir la maladie du costé du grand Lac: on ne parloit que d'un capot supposé, & empoisonné, disoit-on, par les François, & le Capitaine *Aïnon* auoit desia rapporté d'un Sauvage de l'Isle, que feu Monsieur de *Champlain* [99] estoit mort avec la resolution de ruiner tout le païs. Outre cela, apres auoir assisté les malades de nostre Bourgade avec tant d'affiduité l'espace d'un mois, & nous estre osté les morceaux de la bouche pour leur donner, encor s'en trouuoit-il qui disoient que ce que nous leur portions les faisoit mourir, & d'autres qui nous voioient tous les iours tirer la graisse des boüillons que nous leur preparions, qu'eux mesmes estoient fort nuisible aux malades, adioustoient, qu'il n'y auoit pas dequoi nous auoir beaucoup d'obligation: que si nous donnions quelque chose aux malades, ce n'estoit que ce que nous eussions ietté. Que nous en reseruions tousiours le meilleur pour nous: que ce pot qui estoit nuict & iour aupres de nostre feu n'estoit que pour amasser force graisse, voilà comme ils parloient. Et enuiron ce temps-là estant allé instruire les petits enfans à l'ordinaire, un Sauvage me donna un morceau de poisson, & me fit ce compliment, regarde, voilà comme il faut faire, quand on se mesle de donner: vous autres vous estes des vilains, quand vous donnez de la viande, c'est si peu qu'il n'y en a pas quasi pour en gouter: & ce pendant sa cabane estoit vne de celles qui auoient plus de fuiet d'estre satisfaites de nos liberalitez: [100] toutes ces mesconnoissances nous font comme

that time, very injurious rumors about us had been scattered through the country; this little Sorcerer had already boasted loudly that he had seen the maldy come from the direction of the great Lake. They talked of nothing but an imaginary cloak, poisoned, it was said, by the French; and Captain *Aënons* had already brought a report from an Island Savage, that the late Monsieur de *Champlain* [99] had died with the determination to ruin the whole country. Besides, after having so diligently aided the sick of our Village for the space of a month, and having taken the morsels from our own mouths to give to them, there yet were found some who said that what we carried to them made them die; and others, who saw us daily skimming the grease from the soup that we were preparing for them,—which they themselves consider very injurious to the sick,—added that there was no cause for them to be under great obligations to us; that if we did give something to the sick, it was only what we would have thrown away, that we always reserved the best of it for ourselves, and that this pot, which was at our fire night and day, was only to accumulate a great deal of grease. Thus they talked. And about this time, having gone to instruct the little children as usual, a Savage gave me a piece of fish, with this compliment, “Look now, how people ought to do when they concern themselves to give; you people, you are misers,—when you give meat, it is so little that there is hardly enough of it to taste.” And yet his cabin was one of those which had the most reason to be satisfied with our liberality. [100] All these exhibitions of ingratitude are like so many favors from heaven,

autant de faueurs du ciel qui nous mettent en vne fainte neceffité en toutes nos actions de ne chercher purement que Dieu.

Doncques le 17. de Nouembre le P. Superieur voyant que tout estoit affez paisible en nostre Bourgade, & que ce qu'il y restoit de malades commençoit à se mieux porter, partit pour aller à *Ojfosané*, accompagné du P. Ifaac Iogues & de François Petitpré. Ce premier voiage ne fut pas bien long, il y baptisa neuf malades, trois petits enfans, & six adultes. Il retourna le 20. sa prefence estoit ici necessaire sur le commencement de ces mauuais bruits; & puis nos Sauuages auoient dōné quelque parole qu'ils desiroient s'adresser à Dieu en ceste affliction publique & implorer solennellement son secours; il falloit les disposer à ceste action.

Le 27. vne femme mourut à nostre Bourgade, elle auoit esté baptisée le iour precedent; le mesme iour son pere nous vint raconter vn songe tout à fait agreable, qu'elle auoit eu, à l'entendre, vn peu auant sa mort: ce songe supposé ne tendoit qu'à auoir quelques cordes de raffade; il nous dit donc qu'elle auoit esté quelque temps comme morte, & qu'estant reuenue de ce profond assoupissement, [101] elle nous auoit demandé, & auoit tesmoigné qu'elle ne desiroit point aller où vōt les Hurons apres la mort, qu'elle vouloit aller au Ciel où alloient les François, qu'elle en venoit, qu'elle y auoit veu vne infinité de François beaux à merueille, & quelques sauuages de sa cognoissance, qui auoient esté baptisez: entre autres vn sien oncle, & sa sœur qui estoit morte Chrestienne peu de iours auparauant, que son oncle lui auoit dit, & bien ma niepce vous voila donc venuë, & que sa

which place us under the holy necessity, in all our acts, of seeking God alone.

Now, on the 17th of November, the Father Superior, seeing that all was peaceful enough in our Village, and that the remainder of the sick people had begun to improve, departed for *Ossosané*, accompanied by Father Isaac Jogues and François Petitpré. This first journey was not very long; in it nine sick people, three little children, and six adults were baptized. He returned on the 20th, as his presence was necessary here when these evil rumors began; and besides, our Savages had given some intimation that they wished to address themselves to God in this public affliction, and solemnly to implore his aid; it was necessary to prepare them for this act.

On the 27th, a woman, who had been baptized the day before, died in our Village. The same day her father came to us to relate a very amusing dream that she had had, according to his story, a little while before her death. The sole purpose of this imaginary dream was to get a few strings of beads. So he told us that she had been for some time as if dead, and that, having awaked from this profound lethargy, [101] she had asked for us, and had declared that she did not wish to go where the Hurons went after death,—that she wished to go to the Heaven where the French went; that she had just come from there, where she had seen a vast number of Frenchmen, wonderfully beautiful, and some savages of her acquaintance who had been baptized—among others, one of her uncles, and her sister who had died a Christian a few days before. She related that her uncle had said to her, “ Well, my niece, so you have come here; ” and that her sister had asked her if

sœur lui auoit demandé, si *Echon* (parlant du P. Supérieur) ne lui auoit rien donné en partant, à quoi elle auoit répondu que non, que l'autre lui auoit reparti, pour moi, voila vn bracelet de raffade qu'il me donna; & que là dessus celle-ci s'estoit resoluë de retourner & nous en venir demander autant; qu'elle estoit reuenue à foi, & qu'ayant raconté son songe, elle auoit incontinent perdu le iugement, & estoit morte, c'est pourquoi il prioit qu'on lui donnast autant de raffade, qu'on en auoit donné à sa sœur pour la contenter; voilà vn homme qui a de belles idées du ciel & de l'estat des bien-heureux.

Le mesme iour Dieu nous aiant donné vn morceau de cerf, nous en fîmes festin à nos Sauvages pour prendre occasion de leur [102] tesmoigner le ressentiment que nous auions de leur affliction: & pour y proceder à la mode du pays, nous leur fîmes vn present de 400. grains de Pourcelleine, vne couple de haches, & vne peau d'Orignac. Le P. Supérieur prist aussi occasion de les exhorter à croire en Dieu, à implorer sa miséricorde, & luy faire vn vœu solennel en cette nécessité publique; ils agreerent la proposition, & promirent de tenir entre eux conseil, là dessus. Apres le festin le P. Pijart partit pour aller coucher à *Arontaen* où il baptisa 3. petits enfans, ce n'estoit pas ce qu'il l'auoit amené; il estoit allé voir vne pauvre femme bien malade, mais elle ne fit point d'estat du baptesme & fit au Pere la respõse ordinaire des Sauvages, qu'elle ne vouloit point quitter ses parens, & qu'apres la mort elle estoit resoluë de les aller trouuer en quelque lieu du monde qu'ils pussent estre; & le pere luy ayant representé que ceux qui mouroient sans baptesme alloient aux enfers, elle re-

Echon (speaking of the Father Superior) had not given her something at her departure, to which she answered "No;" that the other one had replied, "As for me, here is a bead bracelet that he gave me;" and thereupon this one had resolved to return, and come and ask us for the same; that she had come to herself, and that after having related her dream, she immediately lost consciousness, and died. Hence he asked that as many beads be given to her as to her sister, in order to satisfy her. Truly, a man with exalted ideas of heaven and of the state of the blessed.

On the same day, God having given us a piece of deer, we made a feast of it for our Savages, that we might have an opportunity to [102] testify to them our sympathy in their affliction. And, in order to proceed after the manner of the country, we made them a present of 400 Porcelain beads,¹¹ a couple of hatchets, and a Moose skin. The Father Superior also took occasion to exhort them to believe in God, to implore his mercy, and to make him a solemn vow in this public necessity. They approved the proposition, and promised to hold a council among themselves, concerning it. After the feast Father Pijart departed to go and sleep at *Arontaen*, where he baptized 3 little children. It was not this that took him thither; he went to visit a poor woman who was very ill. She, however, attached no importance to baptism, and gave the Father the usual answer of the Savages,—that she did not wish to leave her relatives, and that after death she had resolved to go and find them, in whatever part of the world they might be. The father having represented to her that those who died without baptism went to hell, she replied

pliqua qu'elle ne se foucioit pas d'aller aux enfers & d'y estre bruslee à iamais. Le pere fut contraint de l'abandonner n'en pouuant tirer autre chose. Le lendemain elle fut quelque temps comme morte, & estant hors de cét affoupissement elle voulut en effect qu'on la prist comme [103] vne personne reffuscitee; i'estois morte dit, elle, & passois desia par le cimetiere pour m'en aller droit au village des ames, lors que i'ay rencontré vn mien parent defunt qui m'a demandé ou i'allois, & ce que ie pensois faire, que si ie ne changeois de resolution, ils estoient perdus, qu'ils n'auroient plus de parents qui fissent d'oresnauant à manger pour les ames, c'est ce qui m'a fait retourner, & prendre resolutiõ de viure. Telles & sēblables resueries passēt parmy eux pour de veritables resurrections, & seruent de fondement & d'appuy à la croyance qu'ils ont de l'estat des ames apres la mort.

Le 28. le P. Pierre Chastellain & moy nous fîmes vn tour à vne petite bourgade à vne lieuë de nous, où le pere baptisa vn petit enfāt malade; nous trouuâmes aussi l'ocasiõ d'instruire quelques Chrestiens qui auoiēt esté baptifez l'esté passé, nous leur repetâmes quelques vns de nos principaux mysteres, leur apriâmes à demãder pardõ à Dieu quãd ils pesche-roiēt, & à faire quelque petite priere matin & soir. Estans de retour i'acõpagnay le P. Superieur qui auoit esté prié par vn vieillard de nostre bourgade, nômé *Tandoutfahoronc* d'aller passer la nuit en sa cabane, pour assister sa petite fille qui estoit à l'extremité; il n'y auoit pas grãde [104] neceffité d'ailleurs, car cét enfant n'auoit que sept à huict ans & auoit esté baptisé des l'an passé: mais il nous auoit fait ceste requeste par vne grande confiance qu'il a

that she did not mind going to hell and being burned there forever. The father was obliged to give her up, as he could get nothing else from her. The next day, she was for some time as if dead; and, having thrown off this lethargy, she wished, forsooth, to be regarded as [103] a person who had been raised from the dead. "I was dead," said she, "and had already passed through the cemetery to go directly to the village of souls, when I came upon one of my dead relatives, who asked where I was going and what I intended to do,—saying that, if I did not change my mind, they would be lost, that there would be no more relatives to prepare food for the souls thereafter; and that is what made me return and resolve to live." These and similar fancies pass among them for veritable resurrections, and serve as a foundation and support for the belief they have regarding the state of souls after death.

On the 28th, Father Pierre Chastellain and I made a trip to a small village a league away from us, where the father baptized a little sick child. We also found an opportunity to instruct some Christians who had been baptized the previous summer. We repeated to them some of our principal mysteries, taught them to ask forgiveness of God when they sinned, and to offer some little prayer morning and evening. Upon our return, I accompanied the Father Superior, who had been entreated by an old man of our village, named *Tandoutsahoronc*, to go and pass the night in his cabin, to minister to his granddaughter, who was at the point of death. There was no great [104] need of this, however, for this child was only seven or eight years old, and had been baptized the year before. But he had made this request on account of his great

en nous, esperant tirer beaucoup de consolation de nostre compagnie dans son affliction, & que nous apporterions quelque soulagement à ceste petite malade. Nous voiõs ici des traits de l'amour naturel tout à fait remarquables: il y auoit sept ou huict iours que ce pauvre vieillard & sa femme se donnoient vne peine incroyable nuict & iour: cét enfant n'auoit point d'autre lict que le sein de son grand pere, tantost il lui falloit estre assis, tantost couché d'un costé tantost de l'autre, & changer de posture à tous moments, car elle estoit dans des inquietudes, & des conuulsions qui durerēt presque toute la nuict. Quelques petits raisins que nous lui donnions de temps en temps, seruirent plus à contenter le pere qu'à soulager la fille qui mourut peu de temps apres: ce vieillard nous en est demeuré fort obligé, & nous l'a tesmoigné depuis en plusieurs rencontres. Nous estimons precieuses les moindres occasions que Dieu nous presente, de gagner l'affection de nos Sauvages.

Enuiron ce temps-là vn autre vieillard de nostre bourgade se trouua fort en peine, on [105] ne parloit que de lui aller fendre la teste, il y auoit desia long temps qu'on s'en deffioit cõme d'un Sorcier & d'un empoisonneur: & tout freschement vn nommé *Oaca* auoit tesmoigné qu'il estoit dans ceste creance que ce Sauvage le faisoit mourir, & quelques-vns disoient l'auoir veu de nuict roder autour des Cabanes jettant des flammes par la bouche; n'en voila que trop pour lui faire vn mauuais parti. En effect vne fille voiant sept ou huict de ses parens emportez en peu de iours; eut bien la hardieffe d'aller en sa Cabane avec resolution de lui maintenir qu'il estoit la cause de leur mort; & lui n'y estant pas, elle parla si ouuertement,

confidence in us, hoping to derive much comfort from our companionship in his affliction, and that we would bring some relief to this little sick girl. We here saw some altogether remarkable evidences of natural love. For seven or eight days this poor old man and his wife underwent incredible hardships, night and day. This child had no other bed than the bosom of her grandfather; now he was compelled to sit down, now to lie down, sometimes on one side, sometimes on the other,—changing his posture at every moment, for she was restless, and in convulsions which lasted nearly all night. Some little raisins, that we gave her from time to time, served more to satisfy the father than to relieve the child, who died a little while afterwards. This old man has remained very grateful to us, and has shown it since then on many occasions. We esteem as precious the slightest occasions that God presents to us to gain the affection of our Savages.

About this time another old man of our village was sorely troubled; people [105] talked of nothing else than of going to break his head. For a long time he had been suspected of being a Sorcerer and a poisoner, and quite recently one *Oaca* had testified that he believed this Savage was making him die; and some of them said they had seen him at night roaming around the Cabins, and casting flames from his mouth. Here was only too much to make a bad case for him. Indeed, a girl, seeing seven or eight of her relatives carried off in a few days, had actually had the boldness to go to his Cabin with the determination to accuse him of being the cause of their death; and as he was not there, she talked to his wife so freely, and with so much passion, that the son, happening

& avec tant de passion à sa femme, que le fils furue-
nant là dessus, mit sa robbe bas, & prenant vne hache,
s'en alla tout transporté de colere en la cabane où
s'estoient formez ces mauuais soupçons, & s'estant
assis tout au beau milieu, s'adreffa à vn nommé *Tion-*
charon, & lui dit d'un visage ferme, & avec vn main-
tien affeuré; Si tu pense que ce soit nous qui te
faisons mourir, prends maintenant ceste hache, & me
fends la teste, ie ne branflerai pas. *Tioncharon* lui
repliqua, nous ne te tuerons pas maintenant à ta pa-
role, mais la premiere fois que nous t'aurons pris sur
le fait. La chose en demeura [106] là pour lors;
mais ils font tousiours regardez de fort mauuais œil;
ces peuples-ci font grâdement soupçonneux nommé-
ment quand il y va de la vie; les experiences qu'ils
pensent auoir en ceste matiere & les exemples de
mille personnes qu'ils croient estre mortes par fort,
ou par poison les tiennent dans ces deffiances. Le
mesme iour que ceste histoire se passa, le P. Sup.
estant allé visiter vn malade, on lui monstra quelque
espece de fort qu'on lui venoit de faire ietter par la
force d'un vomitoire: sçauoir est quelques cheueux,
vne graine de petun, vne feuille verte & vne petite
branche de cedre: mais le malheur voulut, à leur
opinion, que l'un de ces forts estoit rōpu, l'autre par-
tie estât demeuree dās le corps, ce qui lui causa la
mort. Vous n'êtendez parler d'autre chose en ce
païs, il n'y a gueres de malades qui ne croient estre
empoisonnez; & tout fraichement le P. Super. pas-
sant par le bourg *Andiatae*, on lui fit voir vne jambe
de fauterelle entortillee de quelques cheueux qu'un
malade venoit de vomir. Si les Sorciers font aussi
communs dans le païs qu'ils font souuent à la bouche

to come in, laid down his robe, and, taking a hatchet, went off in a transport of rage to the cabin where these evil suspicions had originated. Sitting down in the middle of the room, he addressed one *Tioncharon*, and said to him with a steadfast countenance and a confident mien: "If thou thinkest it is we who make thee die, take now this hatchet and split open my head; I will not stir." *Tioncharon* replied to him, "We will not kill thee now at thy word, but the first time we shall take thee in the act." The matter remained [106] thus for that time, but they were always regarded with a great deal of ill will. These peoples are extremely suspicious, especially when life is involved; the experiences that they think they have had in this matter, and a thousand instances of people whom they believe to have died through witchcraft or poison, maintain them in this distrust. On the same day that this incident occurred, the Father Superior having gone to visit a sick man, they showed him a sort of charm he had just been made to throw up by means of an emetic; it consisted of some hairs, a tobacco seed, a green leaf, and a little cedar twig. But as ill luck would have it, in their opinion, one of these little charms was broken, the other part having remained in his body, and that had caused his death. You hear nothing else talked about in this country, there being hardly any sick people who do not think they have been poisoned. Only recently, when the Father Superior was passing through the village of *Andiatae*, he was shown a grasshopper's leg twined about with a few hairs, which a sick person had just vomited. If Sorcerers are as common in the country as they are often upon the lips of the Savages, we can truthfully say that we are preëmi-

des Sauvages, nous pouuons bien dire que nous sômes par excellēce *in medio nationis prauæ*, & si, avec tout cela dās l'opinion de plusieurs, nous sômes passez maîtres en ce mestier, & auons de l'intelligence [107] avec les diables. Vostre R. voirra bien tost esclatter ceste calomnie, Dieu en soit glorifié à iamais. Nous auôs cogneu à veuë d'œil sa paternelle prouidēce en nostre endroit; & nous eufmes la consolation, pendant que l'on ne parloit que de nous fendre la teste, d'assister tousiours nos malades & de cooperer à la conuersion de plusieurs & de prescher autant que iamais son saint Nom.

Le 29. Tous les principaux de nostre bourgade s'assemblerent en nostre cabane, bien resolus de faire tout ce que nous iugeriôs à propos pour fleschir Dieu à mis misericorde, & obtenir de sa bôté quelque soulagement en ceste calamité publique. Le P. S. leur auoit desia representé que le vrai & vnique moien de destourner ce fleau du ciel, estoit de croire en Dieu & prendre vne ferme resolution de le seruir & garder ses Cōmandemens; Dauantage que Dieu prenoit grand plaisir aux vœux que nous lui adressions en telles ou semblables neceffitez; que fort souuent en France nous en auions veu & experimenté de bons effects; & ainsi que s'ils vouloient lui promettre au cas qu'il lui plût faire cesser tout à fait ceste contagion, de bastir au Printemps vne cabane, ou vne petite Chappelle en son honneur. Comme il est le maître & l'auteur de nos vies, ils auroient tout sujet d'esperer [108] l'enterinement de leur requeste. Ils auoient desia deliberé là dessus en leur particulier; & la resolution qu'ils auoient prise estoit le sujet de ceste seconde assemblee, où le P. Superieur les in-

nently *in medio nationis prave*; and yet, with all this, in the opinion of many of them, we are past masters in this art, and have an understanding [107] with the devils. Your Reverence will soon see this calumny exploded, for which may God be forever glorified. We have very plainly perceived his paternal providence in regard to us, and we had the consolation, while they were talking about nothing else than of breaking our heads, of continuing to assist our sick people, and of coöperating in the conversion of several and of preaching his holy Name as often as ever.

On the 29th, all the chief men of our village assembled in our cabin, firmly resolved to do all that we considered proper to incline God to mercy and to obtain from his goodness some relief in this public calamity. The Father Superior had already represented to them that the true and only means of turning away this scourge of heaven, was to believe in God and to make a firm determination to serve him and keep his Commandments. He told them, furthermore, that God took great pleasure in the vows that we addressed to him in these or similar necessities; that we had very often in France seen and experienced good effects therefrom; and thus, that if they would promise him, in case it might please him to make this contagion disappear altogether, to build in the Spring a cabin, or a little Chapel in his honor, as he is the master and author of our lives, they would all have reason to hope [108] for his approval of their request. They had already deliberated upon this by themselves, and the decision they had made was the subject of this second assembly, where the Father Superior instructed them still more particularly upon the importance of the action they were

struifit encor fort particulièrement fur l'importance de l'action qu'ils alloient faire, & les exhorta à auoir vne grande confiance en Dieu s'ils y procedoient en toute sincerité; adioustant que pour ceux qui n'estoient là que par ceremonie ils priffent bien garde à ce qu'ils alloient faire, qu'ils auoient à faire à vn Dieu qui cognoiffoit le fond de leurs cœurs & ne manqueroit pas de les punir rigoureusement, s'ils ne se comportoient en son endroit avec le respect & la reuerence que requiert sa diuine Majesté. L'exhortation acheuee, le Peres les fit tous prosterner à genoux deuant vn image de nostre Seigneur; & prononça à haute voix la formule du vœu, qui contenoit vne ferme resolution de croire en Dieu, & le seruir fidelement, & en suite vne promesse de dresser au Printêps vne petite chapelle en son honneur, au cas qu'il lui pleust leur faire misericorde, & les deliurer de ceste maladie contagieuse. Nous n'eufmes pas toute la satisfaction que nous fouhaittions en ceste action, tous ceux qui y auoient esté inuitez, ne s'y trouuerent pas; [109] & entre autres celui qui passoit pour Capitaine, quoi qu'il n'en portast que le tiltre, estoit sorti dehors auant qu'on commençast la Ceremonie, & s'amusoit à folastrer & à rire avec quelques-vns de sa Cabane. Aussi ont-ils esté chastiez la pluspart d'une mort miserable: Dieu dissimula pour lors, la mesure de leur pechez n'estoit pas encor comblee, ils auoient à adiouter d'horribles blasphemés, & de tres-mauuais desseings sur la vie de ceux qu'ils n'auoient que trop de fuiet de croire n'estre ici dans leur païs que pour les obliger: ie parlerai plus clairement en son lieu. Il s'en trouua neantmoins qui nous dōnerent de la consolation, sur tout vn nommé *Tjioandaentaha*; quoi

about to perform, and exhorted them to have great confidence in God if they undertook it in all sincerity,—adding that, as for those who were there only through formality, they should be very careful as to what they were about to do, that they had to do with a God who knew the depths of their hearts and would not fail to punish them severely, if they did not conduct themselves towards him with the respect and reverence that his divine Majesty requires. The exhortation finished, the Father made them all prostrate themselves upon their knees before an image of our Lord; and he repeated aloud the formula of a vow, which contained a firm resolution to believe in God and to serve him faithfully, and then a promise to erect in the Spring a little chapel in his honor, in case it should please him to show them mercy, and to deliver them from this contagious malady. We did not have all the gratification we had hoped for in this act, as not all those who had been invited were present; [109] and, among others, the one who passed as Captain, although he carried only the title thereof, had gone out before the Ceremony began, and was amusing himself in playing and laughing with some persons from his Cabin. Also most of them have been punished by a miserable death; God dissembled for the time, as the measure of their sins was not yet full. They had to add horrible blasphemies and most wicked designs upon the lives of those who they had only too much reason to believe were here in their country merely to do them a kindness; I shall speak of this more clearly in its place. There were those present, however, who gave us some consolation,—above all, one named *Tsioandaentaha*; although the Father Superior spoke very distinctly,

que le P. Superieur parloit fort distinctement, neantmoins comme ils auoient quelquefois de la peine à le fuiure, & à repeter ce qu'il auoit dit; cestui-ci leur feruoit de maistre, & outre que il ne perdoit pas vne feule parole du Pere, il les repetoit si fidelement & d'une voix si intelligible, qu'il estoit aisé à croire qu'il parloit de cœur, & plusieurs à son exemple s'efforçoient de faire paroître qu'il n'y auoit point de dissimulation à leur fait; Mais les euenemens ne nous donnent que trop de fuiet d'en douter. Pour ce Sauvage, Dieu l'a preferué de maladie lui [110] & tous ceux de sa cabane qui est des plus peuplées de nostre bourgade, il y a trois ménages bien fournis, & grand nombre de petits enfans, la chose est d'autant plus remarquable, que ostez vn autre petite cabane de laquelle nous auons aussi beaucoup de satisfaction, il n'y en a point, qui nayt eu plusieurs malades, & la plupart assez grand nombre de morts.

Le lendemain 30. nous fîmes aussi vn vœu de nostre costé, nous & de nos domestiques, tât pour le bié de toute nostre bourgade, que pour la conseruation de nostre petite maison. Le P. Superieur le pronnonça au nom de tous a la Messe, prenant en main le S. Sacrement de l'autel; nous nous obligeames de dire chacun trois Messes, l'une en l'honneur de nostre Seigneur, l'autre de la bien heureuse Vierge, & la troisieme de S. Ioseph, avec resolution de renouveler à cette mesme intention, le iour de l'immaculee Conception de la mesme vierge, le vœu que nous auions fait dès l'an passé. Pour nos domestiques ils s'obligèrent à trois cōmunions extraordinaires, & à reciter douze fois le chapelet; Pour nostre particulier nous n'auons maintenant que tout fujet de louer Dieu qui

nevertheless, as they sometimes found it hard to follow him, and to repeat what he had said, this one served them as instructor, and, besides not losing a single word of the Father's, he repeated them so faithfully and in a voice so clear, that it was easy to believe he spoke from his heart; and several, following his example, tried to show that there was no hypocrisy in what they did. But events give us only too much reason to doubt them. As for this Savage, God has preserved him from the malady, [110] with all those of his cabin, which is one of the most populous of our village, having therein three well-equipped households, and a great number of little children. The matter is all the more remarkable, as, except for another little cabin which has also afforded us a great deal of satisfaction, there is not one which has not had several sick people, and most of them a considerable number of deaths.

On the next day, the 30th, we also made a vow on our part, we and our domestics, both for the welfare of our whole village and for the preservation of our little household. The Father Superior pronounced it at the Mass, in the name of all, holding in his hand the Holy Sacrament of the altar; we bound ourselves to say each three Masses, one in honor of our Lord, another in honor of the blessed Virgin, and a third in honor of St. Joseph,—with the determination to renew, for this same purpose, on the day of the immaculate Conception of the same virgin, the vow that we had made last year. As for our domestics, they bound themselves to three special communions, and to say their beads twelve times. For our part, we have now every reason to praise God, who has granted to us all the favor of passing the winter in

nous a fait la grace a tous de passer l'hyuer en tres-bonne fanté, quoy que nous ayons esté la plupart du temps, parmy [111] les malades, & les morts, & que nous en aions veu tomber & mourir plusieurs par la seule communication qu'ils auoient les vns avec les autres. Les Sauvages s'en font estonnez & s'en estonnent encor tous les iours, & disent parlant de nous, pour ceux là ce ne font pas des hommes, ce font des demons. Dieu leur fera s'il lui plaist la grace de cognoistre quelque iour que *misericordiæ domini, quia non sumus consumpti, quia non defecerunt miserationes eius*. Ce n'est que par sa seule misericorde que nous ne sommes pas reduits en pouffiere avec les autres, & que le Ciel verse sans cesse sur nous les torrents de ses faueurs & de ses benedictions. Nostre pauvre bourgade a esté dans l'affliction iusques au printemps, & est presque tout ruinee, nous ne nous en estonnons pas, ils ont monsté la plupart que leur croyance ne consistoit qu'en belles paroles, & que dans leur cœur ils n'ont point d'autre Dieu que le ventre, & celuy qui leur promettra absolument de leur rendre la fanté dans leur maladies.

Le quatriefme de Decembre, aiant appris des nouvelles d'*Offosané* que le mal y alloit croissant, & que quelques vns y estoient morts: tout fraichement Le P. [112] Superieur nous y enuoia le P. Charles Garnier & moi: nous fimes ce voiage ioieusement, & avec d'autant plus de confiance en Dieu que i'estois conuaincu de mon insuffisance en la langue: dès nostre arriuee nous instruisimes & baptisames vn pauvre homme qu'on ne croioit pas deuoir passer la nuict. Nous n'y fimes pas grand sejour, nous auions ordre de nous trouuer pour la Feste de la Cõception [de]

very good health, although the greater part of the time we have been among [111] the sick and the dead, and although we have seen many fall sick and die, merely through the communication that they had with one another. The Savages were astonished at it, and are still astonished every day, saying in reference to us, "Those people are not men, they are demons." God will grant them, if it shall please him, grace to recognize some day that *misericordiæ domini, quia non sumus consumpti, quia non defecerunt miserationes eius*. It is through his mercy alone that we are not reduced to dust with the others, and that Heaven ceaselessly pours out upon us the torrents of its favors and its blessings. Our poor village continued to be afflicted until spring, and is almost entirely ruined. We are not surprised at this, for the greater part of them showed that their belief consisted only in fine words, and that in their hearts they have no other God than the belly, and the one who will promise them absolutely to restore them to health in their illnesses.

On the fourth of December,—having learned the news from *Ossosané* that the disease was spreading there, and that some of its people had recently died, the Father [112] Superior sent thither Father Charles Garnier and me. We made this journey joyously and with all the more confidence in God as I was convinced of my insufficient knowledge of the language. At our arrival we instructed and baptized a poor man who could not live through the night. We did not make a long sojourn there, as we had orders to be present at the Festival of the Conception of our Lady; had it not been for that, we would not have readily left the sick, who were as many as fifty by actual

nostre Dame, fans cela nous n'eussions eu garde de quitter les malades qui estoient iufques au nombre de cinquante de compte fait; nous les vifitafmes tous en particulier, leur donnant tousiours quelque mot de confolation, nous fufmes tres-bien venus & tous nous firent tres-bon vifage. Le voiage que le P. Supérieur y auoit fait nous auoit difpofé les cœurs & les affections de tout le monde: la plus part ne nous regardoient que comme des perfonnes defquelles ils attendoient de la confolation, & mefme quelque foulagement en leur mal; vn peu de raifins auoient esté tres-bien receus, nous n'auions eu garde d'en oublier; ce peu que nous en auons n'est que pour les Sauuages, & vostre R. ne croiroit pas comme ils prennent ces petites douceurs. Je lui dirai ici en general, que fouuent elles nous ont donné entree aupres [113] des malades & s'il arriuoit qu'ẽ les instruisât, ils tōbaffēt dās vn affoupiffemēt, vn peu de fūcre ou de bōne cōferue dās vne cueillerée d'eau tiede nous feruoit à leur faire reuenir les efpris. L'adiouterai mefme que quelq[ues] petits innocēts ont esté baptifez dās l'extremité, au defceu & contre la volonté de leur parents foubz pretexte de leur vouloir donner femblables douceurs. Nous en baptifames 8. en ce voyage, 4. adultes & 4. petits enfans, ce fut vne prouidence de Dieu pour nous qui eftions encor nouveaux en ce mestier, de trouuer prefque par tout des perfonnes qui fauoriferent nostre deffein, & nous ayderent grandement à tirer des malades ce que nous pretendions. Entre autres vn des plus confiderables du bourg nous feruit de truchement pour instruire vne fienne fille, ce qu'il fit de fon propre mouuement, & avec beaucoup d'affection; il faisoit mefme plus

count. We made them all special visits, always giving them some little word of consolation. We were made very welcome, all greeting us with very kindly faces, the journey the Father Superior had made there having inclined to us the hearts and affections of all. Most of them regarded us only as persons from whom they expected some consolation, and likewise something to relieve them in their sickness; a few raisins were very acceptable, and we were careful not to forget these. The few of them that we have are only for the Savages, and your Reverence would not believe how readily they take these little sweets. I will say here in general that they have often given us admission to [113] the sick; and if it happened that, while instructing them, they fell into a stupor, a little sugar or some good preserved fruit in a spoonful of warm water enabled us to make them regain consciousness. I will even add that some little innocents were baptized in their last moments, unknown to, and against the wishes of their relatives, under the pretext of wishing to give them some of these sweets. We baptized 8 during this journey,—4 adults and 4 little children. It was a providence of God for us, who were still new in this profession, to find almost everywhere persons who favored our purpose, and who aided us greatly in obtaining from the patients what we desired. Among others, one of the more influential men of the village served us as interpreter in instructing one of his daughters, doing so of his own accord and with great interest. He did even more than we wished; and when we would have been satisfied to have drawn a simple “yes” or “no” from the patient, he desired her to repeat, word for word, the instruction we gave her. Before departing,

que nous ne voulions, & au lieu que nous nous contentions de tirer de la malade vn oüy, & vn non, il vouloit quelle repetaſt de mot à mot l'inſtruction que nous luy donnions; Auant que de partir nous viſmes le Capitaine Anenkhiondic & quelques vns des anciens, auxquels nous parlâmes du vœu que ceux de noſtre bourgade auoient fait, pour arreſter le [114] cours de la maladie; ils teſmoignerent vn grand deſir d'en faire autant, & nous donnerent charge de rapporter au Pere Superieur qu'ils eſtoient tous preſts de faire tout ce qu'il iugeroit à propos en cette occaſion. L'affection qu'ils auoient pour la vie les faisoit parler de la forte, & de fait ils feront la meſme promeſſe que les autres & meſme auec plus d'appareil, & au reſte quand il faudra venir à l'exécution de ce qu'ils auront promis, ils ne ſe trouueront pas meilleurs que les autres.

Cependant que nous eſtions à *Offofané*, le Pere Superieur & nos Peres ne demeuroient pas les bras croiſez à Ihonatiria, les malades leur donnerent d'vn coſté aſſez d'exercice; & d'vn autre coſté les habitants d'Oenrio (qui eſt vne bourgade à vne lieuë de nous) ſe voyants accueillis du mal, teſmoinerent quelque volonté d'auoir recours à Dieu. Le P. Superieur les alla voir, pour les fonder là deſſus, il baptiſa vn petit enfant dès ſon arriuée. En meſme temps le Capitaine fit aſſembler le confeil; & y inuita le pere où d'abord, il luy demanda ce qu'ils auoient à faire afin que Dieu euſt pitié d'eux. Le P. Superieur leur reſpondit que le principal [115] eſtoit de croire en luy, & d'eſtre bien reſolus de garder ſes commandemens, & leur toucha en particulier quelques vnes de leur couſtumes & ſuperſtitions auxquelles ils auoient à re-

we saw the Captain Anenkhiondic and some of the old men, to whom we spoke of the vow that those of our village had made in order to stop the [114] progress of the disease. They manifested a great desire to do the same, and charged us to report to the Father Superior that they were quite prepared to do all that he should judge proper on this occasion. Their love of life made them speak in this way; and, indeed, they will make the same promise the others did, and with even more ostentation, and after all, when it comes to the execution of what they have promised, they will prove to be no better than the others.

Meantime, while we were at *Ossosané*, the Father Superior and our Fathers did not remain with folded arms at Ihonatiria. The sick gave them practice enough on the one hand, and, on the other, the inhabitants of Oenrio, (a village one league distant from us) seeing themselves assailed by the malady, manifested some desire to have recourse to God. The Father Superior went to see them, to sound them in this matter; he baptized a little child at his arrival. At the same time, the Captain had the council assemble, and invited the father thither, where at the outset he asked him what they had to do that God might have compassion on them. The Father Superior answered them that the principal thing [115] was to believe in him, and to be firmly resolved to keep his commandments, touching especially upon some of their customs and superstitions which they must renounce if they purposed to serve him. Among other things, he proposed to them that, since they were thus inclined, they should henceforth give up their belief in their dreams; 2nd, that their marriages should be binding and for life,

noncer, s'ils faisoient estat de le servir. Entre autres il leur proposa que puis qu'ils estoient dans cette volonté, ils eussent dorenavant à quitter la croyance qu'ils avoient à leurs songes. 2. que leur mariage fussent stables & à perpetuité, qu'ils gardassent la chasteté conjugale. 3. il leur fit entendre que Dieu defendoit les festins à vomir. 4. ces assemblées impudiques d'hommes & de femmes (ie rougirois de parler plus clairement) 5. de manger la chair humaine, 6. ces festins qu'ils appellent *Aoütaerohi*; qu'ils font disent-ils, pour appaiser un certain petit demon auquel ils donnent ce nom. Voila les points que le pere leur recommanda particulièrement, & en suite leur parla du vœu que nos Sauvages d'Ihonatiria avoient fait de bastir au prin-temps une petite Chapelle pour y louer & remercier Dieu, s'il plaçoit à sa divine bonté les delivrer de cette maladie. Le Pere fut escouté de tous avec beaucoup d'attention; mais ces articles les estonnerent grandement, & *Onaonchiaronk*, que nous appellons le vieil Capitaine, prenant la [116] parole, mon nepveu dit-il, nous voila bien trompez, nous pensions que Dieu se deust contenter d'une Chapelle, mais à ce que ie vois il demande bien davantage, & le Capitaine Aënon encherissant la dessus. Echon dit-il, il faut que ie vous parle franchement; ie croy que vostre proposition est impossible: Ceux d'Ihonatiria disoient l'an passé qu'ils croyoient afin qu'on leur donnast du petun, mais tout cela ne me plaçoit point, pour moy ie ne sçauois dissimuler, ie dis nettement mes sentimens, j'estime que ce que vous proposez ne servira que d'une pierre d'achoppement. Au reste nous avons nos façons de faire, & vous les vôtres aussi bien que les autres nations: quand vous nous

and that they should observe conjugal chastity; 3rd, he gave them to understand that God forbade vomiting feasts; 4th, those shameless assemblies of men and women (I would blush to speak more clearly); 5th, eating human flesh; 6th, those feasts they call *Aoutaerohi*,— which they make, they say, to appease a certain little demon to whom they give this name. These are the points that the father especially recommended to them; and then he spoke to them about the vow our Savages of *Ihonatiria* had made, to build in the spring a little Chapel wherein to praise and thank God, if it pleased his divine goodness to deliver them from this malady. The Father was listened to by all with close attention; but these conditions astonished them greatly, and *Onaconchiaronk*, whom we call the old Captain, beginning to [116] speak, said, “My nephew, we have been greatly deceived; we thought God was to be satisfied with a Chapel, but according to what I see he asks a great deal more.” And the Captain *Aënon*s, going still farther, said, “Echon, I must speak to you frankly. I believe that your proposition is impossible. The people of *Ihonatiria* said last year that they believed, in order to get tobacco; but all that did not please me. For my part, I cannot dissemble, I express my sentiments frankly; I consider that what you propose will prove to be only a stumbling-block. Besides, we have our own ways of doing things, and you yours, as well as other nations. When you speak to us about obeying and acknowledging as our master him whom you say has made Heaven and earth, I imagine you are talking of overthrowing the country. Your ancestors assembled in earlier times, and held a council, where they resolved to take as their

parlez d'obeir & de recognoistre pour maistre celuy que vous dites auoir fait le Ciel & la terre, ie m' imagine que vous parlez de renuerfer le pays, Vos ancestres se font autrefois assemblez, & ont tenu conseil, où ils ont resolu de prendre pour leur Dieu celuy que vous honorez, & ont ordonné toutes les ceremonies que vous gardez, pour nous nous en auons appris d'autres de nos Peres.

Le Pere luy respondit qu'il se trompoit tout à fait en son opinion, que ce n'estoit pas par vne pure election que nous auions pris Dieu [117] pour nostre Dieu, que la nature mesme nous enseignoit, à recognoistre pour Dieu celuy qui nous à donné l'estre & la vie. Pour ce qui estoit de nos ceremonies, que ce n'estoit pas vne inuention humaine, mais diuine, que Dieu mesme nous les auoit prescriptes & se gardoient estroitement par toute la terre;

Quant à nos façons de faire qu'il estoit bien vray, qu'elles estoient tout à fait differentes des leur, que nous auions cela de commun avec toutes les nations, qu'en effet il y auoit autant de diuerfes coustumes qu'il y à de peuples differentes sur la terre, que la façon de viure, de se vestir & de bastir des maisons estoit tout autre en France que non pas icy, & aux autres contrées du monde, & que ce n'estoit pas ce que nous trouuions mauuais. Mais quand à ce qui estoit de Dieu, que tous les nations deuoient auoir les mesmes sentimens; que la verité d'un Dieu estoit vne, & si claire qu'il ne falloit qu'ouurir les yeux pour la voir escrite en gros caracteres sur le front de toutes les creatures. Le Pere leur fit vn beau, & assez long discours sur ce sujet duquel il tira cette conclusion, que pour plaire à Dieu ce n'estoit pas assez

God him whom you honor, and ordained all the ceremonies that you observe; as for us, we have learned others from our own Fathers."

The Father rejoined that he was altogether mistaken in his opinion,—that it was not through a mere choice that we had taken God [117] for our God, that nature herself taught us to acknowledge as God him who has given us being and life: that, as for what concerns our ceremonies, they are not a human invention, but divine; that God himself had prescribed them to us, and that they were strictly observed all over the earth.

As for our ways of doing things, he said that it was quite true they were altogether different from theirs,—that we had this in common with all nations; that, in fact, there were as many different customs as there were different peoples upon the earth; that the manner of living, of dressing, and of building houses was entirely different in France from what it was here, and in other countries of the world, and that this was not what we found wrong. But, as to what concerned God, all nations ought to have the same sentiments; that the reality of a God was one, and so clear that it was only necessary to open the eyes to see it written in large characters upon the faces of all creatures. The Father made them a fine and rather long speech upon this subject, from which he drew this conclusion, that to please God it was not enough to build a Chapel in his honor, as they claimed, but that the chief thing was to [118] keep his commandments and give up their superstitions. *Onaconchiaronk* admitted that the father was right, and did his utmost in exhorting the whole company to overcome all these difficulties. But, as each one

de bastir vne Chapelle en son honneur, comme ils pretendoient: mais que le principal estoit de [118] garder ses commandemens & de quitter leurs superstitions; *Onaconchiaronk* aduoûa que le pere auoit raison, & fit tout son possible pour exhorter toute la compagnie à passer par dessus toutes ces difficultez, mais chacun baissa la teste, & faisant la fourde oreille, la chose fut remise au lendemain.

Le 6. Le conseil se rassembla dès le matin, où *Onaconchiaronk*, tefmoigna qu'il auoit esté toute la nuict presque sans dormir, pensant aux points que le pere auoit proposé, que pour luy il les iugeoit tres raisonnables, mais qu'en effet il voyoit bien que la ieunesse y trouueroit beaucoup de difficulté, toutefois que tout bien considéré, il concluoit qu'il falloit mieux auoir vn peu de peine, & viure, que de mourir miserablement, comme ceux qui auoient desia esté emportez par la maladie. Il parla en si bons termes, & les pressa si fort, que pas vn n'osa luy contredire, & tous s'accorderent à ce que le pere auoit demandé, adjoustants qu'ils s'obligeoient aussi de bastir au prin-temps vne belle Chappelle. Cette resolution prise, le Pere s'en retourna à Ihonattiria bien consolé de les auoir laissez en cette bonne disposition, il prenoit de-jà dessein de les aller catechiser de [119] temps en temps: mais outre que Dieu nous à donné de l'employ ailleurs, ils reprirent incontinent leur vieilles coutumes. Il est vray que ceux de nostre bourgade auoient commencé les premiers, & dès le lendemain qu'ils s'estoient affemblez en nostre cabane ils danserent habillez en masques, pour chasser la maladie. Avec tout cela ils ne laisserent pas de nous dire qu'ils estoient les meilleurs Chrestiens du môde & estoient

hung his head and turned a deaf ear, the matter was deferred until the next day.

On the morning of the 6th, they again assembled; and *Onaconchiaronk* declared that he had passed almost the whole night without sleep, thinking of the points the father had proposed; for his part, he considered them very reasonable, but indeed he saw clearly that the young people would find great difficulties therein; however, all things well considered, he concluded that it was better to take a little trouble, and live, than to die miserably like those who had been already carried off by the disease. He spoke in so excellent fashion, and urged them so strongly, that no one dared to contradict him, and all agreed to what the father had required,—adding that they also bound themselves to build a beautiful Chapel in the spring. This decision made, the Father returned to Ihonattiria, much consoled to have left them in this favorable state of mind. He already contemplated going to catechize them from [119] time to time; but, besides that God gave us employment elsewhere, they immediately resumed their old customs. To be sure, those of our village had been the first to begin, and, the day after they had assembled in our cabin, they donned their masks and danced, to drive away the disease. With all that, they did not hesitate to tell us that they were the best Christians in the world, and were all ready to be baptized. Having gone directly afterwards to instruct the little children, I encountered the very one who had been, as it were, the master of these follies. He addressed me, and acting the hypocrite, said, “Well, my brother, when shall we assemble to pray to God?” He gave me a good chance to wash his head; but it

tous prests d'estre baptifez. Estât allé incontinent apres pour instruire les petits enfans, ie rencontray iustement celuy qui auoit esté comme le maistre de ces folies, il m'aborda, & faifant l'hipocrite, & bien mon frere me dit-il, quand nous assemblerons nous pour prier Dieu? Il me donnoit beau ieu de luy lauer la teste, mais cest grand pitié de ne pouuoir pas dire tout ce qu'on voudroit bien, ie me contentay de luy dire, tu n'as pas d'esprit, ne sçais tu pas bien ce que tu viens de faire, tu te mocque. Mais cela n'est rien, V. Reuerêce les verra bien tost tout à fait tourner cafaque, & adresser leur vœux & faire des offrandes à tout autant qu'il y à de forciers dans le pays, ils auront mesme recours aux demons, & feront des choses [120] si extrauagantes qu'on aura fujet de dire que l'affection qu'ils ont pour la vie leur aura tourné la ceruelle.

Le 7. nous retournasmes d'Offoffané le Pere Garnier & moy, & le lendemain iour de la feste de l'Immaculée Conception de la Vierge, nous renouueilâmes tous ensemble le vœu que nous auions fait l'an pafsé le mesme iour, pour supplier plus instamment que iamais cette mere de misericorde de s'employer apres de son fils pour la conuersion de ces peuples, dont la misere nous perce le cœur. Sur le soir le Pere Superieur assembla les anciens de nostre bourgade & leur fit vne petite exhortation pour leur donner courage, leur remettre en memoire la promesse qu'ils auoient faite, les exciter à n'auoir confiance qu'en Dieu, & à obseruer sa sainte loy, qu'eux memes auoient iugé si raisonnable. Il leur recommanda aussi fort particulièrement les points qu'il auoit proposé aux habitants d'Oenrio, auxquels ils acquiesce-

is a great pity not to be able to say all that one would like to. I contented myself with saying to him, "Thou hast no sense; dost thou not know what thou hast just been doing? thou art jesting." But this is nothing; Your Reverence will soon see them become complete turncoats, addressing their vows and making their offerings to all the sorcerers of the country, however many there be. They will even have recourse to demons, and will do things [120] so extravagant, that one will have reason to say that their love of life has turned their heads.

On the 7th, we returned from Ossossané, Father Garnier and I; and the next day, the festival of the Immaculate Conception of the Virgin, we all together renewed the vow we had made last year on the same day, to supplicate more earnestly than ever this mother of mercy to intercede with her son for the conversion of these peoples, whose misery pierces our hearts. Towards evening the Father Superior called together the old men of our village, and addressed to them a short exhortation in order to encourage them,—recalling to their memories the promise they had made, inspiring them to have confidence in God alone, and to observe his holy law, which they themselves had considered so reasonable. He recommended to them also very particularly the points he had proposed to the inhabitants of Oenrio, in which they all acquiesced, as usual, promising to observe them. They are inveterate sinners, who, after their good promises, do not hesitate to resume the way of their past lives. The Father, upon this occasion, [121] having spoken to them of Heaven and of the great rewards that God reserves for his faithful servants, an old man named *Tendoutsahoronc* told him

rent tous à leur ordinaire promettans de les garder. Ce font des pecheurs inuetez, qui apres leurs bons propos ne laissent pas de reprendre la route de leur vie paffee. Le Pere à cette occasion [121] leur ayant parlé du Ciel, & des grandes recompenses que Dieu referue à ses fideles seruiteurs, vn vieillard nommé *Tendoutsahoronc* luy dit qu'ils auoient quelque regret de ce que nous auions baptisé ce prisonnier Hiroquois; d'autant qu'il estoit pour les chasser du Paradis quand ils iroient pour y entrer: & le pere luy aiant repliqué que le Paradis estoit vn lieu de paix. Comment dit-il, nous pensons nous autres que les morts se fassent la guerre aussi bien que les viuants. Ces pauvres peuples ont toutes les peines du monde à prendre les idées du Ciel. Vous en trouuez qui renoncent au Ciel quand vous leur dites qu'il n'y à point de champs & de bleds, qu'on n'y va point en traitte, ou à la pefche, qu'on ne s'y marie point. Vn autre nous dit vn iour qu'il trouuoit mauuais qu'on ne trauaillast point dans le Ciel, que cela n'estoit pas bien d'estre oisif; & que pour ce fujet il n'auoit pas enuie d'y aller. Nous entendons vne infinité de contes semblables qui nous dōnent fujet cent fois le iour de remercier cette infinie misericorde, de nous auoir preueni si auantageusement de ses graces, & esclairé nos esprits de ses veritez eternelles, cette faueur [122] n'est pas sensible au milieu de la France comme parmy ces barbares, en France ces cognoissances nous semblent estre connaturelles, nous les suçons avec le lait, le saint nom de Dieu est vn de nos premiers begaiemens, & ces grossieres impressions du bas aage, vont se perfectionnans presque insensiblement à mesure que nous croissons par l'instru-

that they were rather sorry we had baptized that Hiroquois prisoner, inasmuch as he would be ready to drive them from Paradise if they should undertake to enter there. The father having replied to him that Paradise was a place of peace,—“How?” said he, “we people think that the dead make war among themselves as well as the living.” These poor peoples have all the trouble in the world to form ideas of Heaven. You find some of them who renounce Heaven when you tell them there are no fields and no grain there; that people do not go trading, nor fishing there; and that they do not marry. Another one told us one day that he thought it was wrong that they should not work in Heaven, that it was not well to be idle; and for this reason he had no desire to go there. We hear an infinite number of similar stories, which give us reason, a hundred times a day, to thank this infinite mercy for having beforehand given us so freely of his grace, and illumined our minds with his eternal truths. This favor [122] is not felt by us in the middle of France as it is among these barbarians. In France, the knowledge of these things seems to be a part of our nature. We imbibe them with our milk, the holy name of God is one of the first words we lisp, and these rude impressions of infancy continue to develop almost insensibly, according to our growth, through the instruction, good example, and piety of our parents; so that these advantages very often blind our eyes, and many find themselves at the point of death who have never, perhaps, once in their lives thanked God heartily for this so special favor. A holy personage has said that the wise providence of God had ordained that the sick poor should lie ill in the streets and public places, not only to

ction, le bon exemple, & la pieté de nos parents, de forte que ces auantages nous creuent bien fouuent les yeux, & plusieurs se trouuent à l'article de la mort, qui n'ont pas peut estre vne fois en leur vie remercié Dieu cordialement de cette faueur si particuliere. Vn fainct personnage à dit que la sage prouidence de Dieu auoit ordonné que les pauvres malades fussent gifants par les ruës, & les places publiques, non seulement pour exercer la charité des gens de bien, mais aussi pour nous faire cognoistre l'obligation que nous luy auons de nous conferuer la fanté qu'autant de playes que nous voyons sont autant de faueurs qu'il nous fait, & comme autant de langues qui nous parlent & nous inuitent à luy en rendre vn million d'actions de graces. Aussi l'ignorance & l'aueuglement de nos Sauuages [123] nous fait gouster le bon heur que nous auons de cognoistre les veritez eternelles, & tout autant que nous en voyons sont comme autant de voix qui nous crient, *Beati qui vident quæ vos uidetis, vobis autem datum est nosse mysteria regni Dei.*

Le 9. Le Pere Superieur retourna à *Ossosané*, avec le Pere Pierre Chastellain, & Simon Baron, ie ne mande rien icy à vostre Reuerence de la difficulté des chemins, elle sçait assez quels ils peuuent estre en cette faison, ie diray seulement qu'il n'estoit question, que de quatre lieuës & cependant la iournee ne se trouuoit gueres trop longue pour en venir à bout.

Ce voyage fut de huict iours, les Peres baptiferent cinquante personnes, quatorze adultes, & le reste tous petits enfans tant sains que malades, Simon Baron fit aussi plus de deux cens saignées, & en vn seul iour

provide exercise for the charity of good people, but also to reveal to us the obligations we are under to him for having preserved our health; that all the plagues we see are so many favors that he does us, and so many tongues which speak to us and invite us to render to him a million thanksgivings. So the ignorance and blindness of our Savages [123] make us appreciate the blessing that we possess in knowing the eternal truths; and, however many of them we see, they are like so many voices which cry out to us, *Beati qui vident quæ vos videtis, vobis autem datum est nosse mysteria regni Dei.*

On the 9th, the Father Superior returned to *Ossosané* with Father Pierre Chastellain and Simon Baron. I say nothing here to your Reverence about the difficulties of the way; you know well enough what they can be at this season. I will merely say that it was only a question of four leagues, and yet the day was hardly too long to reach the end of them.

This trip lasted eight days; the Fathers baptized fifty persons,—fourteen adults, and the rest all little children, both well and sick. Simon Baron also bled more than two hundred, and in a single day as many as fifty. They emulated each other in holding out their arms to him,—the well ones having themselves bled as a precaution, and the sick considering themselves half cured when they saw their blood flowing. Among others, was an old man who was half blind; as soon as he was bled, [124] “Ah, my nephew,” said he, “thou hast restored my sight; now I see.” Be that as it may, he found himself on the instant wonderfully relieved. But what consoled us particularly was to see so many little innocents and so many souls reconciled to God. I shall only mention three

iufques à cinquante, c'eftoit à qui luy tendroit le bras, les fains fe faifoient faigner par precaution, & les malades s'eftimoient à demy gueris quand ils voyoient couler leur fang, entre autre vn vieilla[r]d qui eftoit demy aueugle. Si toft qu'il fut faigné [124] ah ! dit-il, mon nepueu tu m'as rendu la veuë, ie voy maintenant, tant y a qu'il fe trouua fur l'heure merueilleufement foulagé. Mais ce qui nous confola particulierement fut de voir tant de petits innocents & tant d'ames reconciliées avec Dieu. Le luy toucheraï feulement trois particularitez affez notables, dont l'une eft pleine de deuotion, l'autre merite vn eſprit qui agit par raifon, la troiſieſme eft tout à fait naïfue. Cependant que le Pere Superieur eftoit à inſtruire trois malades en la cabane d'un nommé Ochiotta, ce bon homme prenoit fouuent la parole & les aydoit avec beaucoup de ferueur à faire l'acte de contrition, & depuis, quoy que la maladie luy euſt emporté une grande partie de ſa famille, dont la pluſpart auoient eſté baptifez, il n'a pas fait à l'ordinaire des Sauvages, qui nous regardent fouuent de mauuais œil, & ne veulent point oüyr parler du baptême ſi toſt que quelqu'un de ceux que nous auons baptifez eſt mort en leur cabane ; Pour luy il nous à touſiours fait le meilleur accueil du monde & à touſiours monſtré qu'il faisoit un grand eſtat de ce que nous enſeignons ; Mais ce que ie veux dire à voſtre Reuerence c'eſt que ſa femme receut le [125] baptême avec tant de deuotion, que les larmes en tomberent des yeux à quelques uns des aſſiſtans. Apres auoir de-jà donné dans l'inſtruction beaucoup de ſatisfaction au pere, comme il commençoit à luy verſer l'eau ſur la teſte & à prononcer les paroles Sacramentales, elle s'eſcria

quite remarkable cases,—one of which is replete with devotion, another is worthy of a mind which acts through reason, the third is altogether ingenuous. While the Father Superior was instructing three sick people in the cabin of one Ochiotta, this good man often took part in the conversation, and aided them with great fervor to perform the act of contrition; and afterwards, although the epidemic had carried off a great part of his family, the majority of whom had been baptized, he did not act like most of the Savages, who often look upon us with ill will, and are unwilling to hear about baptism as soon as any one of those whom we have baptized dies in their cabin. As for him, he always gave us the best possible welcome, and always showed that he held in high esteem what we taught. But what I mean to tell your Reverence is that his wife received [125] baptism with so much devotion, that tears fell from the eyes of some of those present. After having already given great satisfaction to the father in regard to her instruction, when he began to pour the water upon her head, and to pronounce the Sacramental words, she cried out of her own accord, “Oh my God, how I have offended you, how I have offended you! I am very sorry for it; my God, I will offend you no more.” This good woman died the same night. The Father asked another if she believed firmly all that he taught her; “Yes indeed,” said she, “I believe it, I would not listen to thee if I did not believe.” Another asserted that she was well content to be baptized; “But I pray thee,” said she to the father, “oblige me; do not give me a new name,—it annoys me to change my name.”

On the 10th, the Father Superior made overtures

de son propre mouuement ! ah mon Dieu que ie vous ay offencé, que ie vous ay offencé, i'en ay vn grand regret, mon Dieu, ie ne vous offenceray plus. Cette bonne femme mourut la mesme nuit. Le Pere demandoit à vn autre si elle croyoit fermement tout ce qu'il luy enseignoit, oüy dea dit elle ie le croy, ie ne t'escouterois pas, si ie ne croyois. Vn autre tefmoigna qu'elle estoit bien contente d'estre baptisee, mais ie te prie dit-elle au pere, oblige moy, ne me donne point de nouveau nom, ie suis ennuyée de changer de nom ;

Le 10. le Pere Superieur fit ouuerture au Capitaine *Anenkhondic* sur la parole que luy mesme nous en auoit donnee quelque iours auparauant, de faire quelque vœu à Dieu en cette necessité publique ; & le lendemain le conseil s'assembla ou le pere les instruisit sur la verité d'un Dieu, qui estoit le maistre [126] de nos vies, leur fit vn sommaire des principaux mysteres de nostre croyance, leur expliqua les commandements de Dieu, & les points qu'il auoit proposé aux autres. L'affliction en laquelle ils estoient (car il en mouroit tous les iours) mist l'affaire hors de deliberation, & tous conclurent qu'ils recognoistroient d'oresnauant Dieu pour leur Dieu, qu'ils croyoient en luy ; en vn mot, qu'ils se resoluient de quitter toutes leurs coutumes qu'ils sçauoient luy déplaire, & luy fairoient vœu, tres volontiers de dresser au prin-temps vne cabane en son honneur. L'inconstance des autres nous donnoit assez de sujet de nous deffier de la bonne volonté de ceux-cy ; neantmoins tout bien considéré le Pere Superieur iugea que ce feroit peut estre s'opposer aux desseings du Ciel, de ne pas seconder cette bonne pensée. Ils s'y estoient portez en partie de

to the Captain *Anenkhiondic*, regarding the promise that he himself had given us some days before, to make some vow to God in this public necessity; and the next day the council assembled, in which the father instructed them upon the reality of a God, who was the master [126] of our lives,—summarizing for them the principal mysteries of our belief, explaining to them the commandments of God, and the points he had proposed to the others. The affliction in which they were plunged (for every day some of them died) placed the affair beyond discussion, and all concluded that they would henceforth recognize God as their God, and that they would believe in him,—in a word, that they had decided to give up all their customs that they knew would displease him, and that they would very willingly make a vow to him to erect in the spring a cabin in his honor. The fickleness of the others gave us sufficient reason to mistrust the good will of these; nevertheless, all things well considered, the Father Superior judged that it would be, perhaps, opposing the designs of Heaven, not to second this good intention. They were partly inclined to this by an impulse of their own, manifesting to us a very peculiar interest. The grace that God bestowed upon several of them, at the time of their conversion, caused us to believe that he looked upon this village with special favor, and was preparing for it great blessings. Besides, [127] it is the approach to the whole country; and from that time on we were strongly inclined to settle down there as soon as possible. However, the Father did not judge it wise to be hasty in the matter, and the final decision was postponed until the next day. Meanwhile, as there were some present from all the

leur propre mouuement, ils nous tefmoignoient vne affection toute particuliere, les graces que Dieu faifoit à plufieurs au point de leur conuerfion, nous faifoient croire qu'il regardoit ce bourg d'un œil tout particulier, & luy preparoit de grandes benedictions; outre [127] cela c'eft l'abord de tout le païs, & dès-lors nous auions de grandes inclinations à nous y habiter au pluftoft. Toutefois le Pere ne iugea pas à propos de precipiter la chofe, la derniere conclufion fut remife au lendemain, cependant comme il y en auoit là de toutes les cabanes, chacun euft tout loifir d'en conferer avec ceux de fa famille, & leur propofer les points defquels defpendoit le bon fucces de toute l'affaire.

Le 12. Le vœu fut entierement ratifié, on ne delibera que de la façon de le publier, en forte que tout le monde l'entendift. Ils propoferent deux voyes, la premiere de monter fur le haut d'une cabane, l'autre d'en faire la proclamation par les ruës du bourg: celle cy fut iugée la meilleure, on en donna la commiffion à un nommé Okhiarenta, qui eft un de leur Arendioané, c'eft à dire un des forciers du païs, qui alla crier à haute voix que les habitants d'Offofané prenoient Dieu pour leur Seigneur & leur maiftre, qu'ils renonçoïent, à toutes leurs erreurs que d'orefnauant ils n'efcouteroient plus leur fonges, qu'ils ne feroient plus de feftins au demon Aoïtaerohi, que leurs mariages feroient ftables, qu'ils ne mangeroient [128] de chair humaine & s'obligeoient au printemps de bafir en fon honneur une cabane au cas qu'il luy pleut arrefter le cours de la maladie. Quelle confolation de voir Dieu glorifié publiquemēt par la bouche d'un barbare, & d'un des fuppoft de fatan, iamais on n'auoit veu chofe femblable parmy les Hurons.

cabins, each one had abundant leisure to confer about it with those of his family, and to propose to them the points upon which depended the good success of the whole affair.

On the 12th, the vow was entirely ratified; the only thing calling for discussion was in what way to make it public, so that every one would hear it. They proposed two ways,—the first, to climb to the top of a cabin, the other to proclaim it through the streets of the village. The latter was considered the better, and the commission was given to a certain Okhiarenta, who is one of their Arendioané, that is, one of the sorcerers of the country. He went about crying in a loud voice that the inhabitants of Ossosané took God as their Lord and their master; that they renounced all their errors,—that henceforth they would no longer pay attention to their dreams, that they would make no more feasts to the demon Aoutaerohi, that their marriages should be binding, that they would not eat [128] human flesh,—and that they bound themselves to build in the spring a cabin in his honor, in case it pleased him to stop the progress of the disease. What a consolation it was to see God publicly glorified through the mouth of a barbarian and one of the tools of satan! Never had such a thing been seen among the Hurons.

While all this was taking place at Ossosané, God in his goodness gave us also from time to time opportunities to practice charity and to preach his holy name.

On the 14th, a sick man of our village was so low that we were almost in despair of being able to obtain anything from him in regard to baptism. Nevertheless, consciousness having returned to him

Cependant que tout cela se passoit à Offosané, Dieu par sa bonté nous donnoit aussi de temps en temps l'occasion de pratiquer la charité & de prêcher son saint nom.

Le 14. Vn malade de nostre bourgade se trouua si bas, que nous estions presque hors d'esperance d'en pouuoir rien tirer pour le baptesme, neantmoins le iugement luy estant reuenu sur le soir, le Pere Pierre Pijart l'instruisit, & fut baptisé en mesme temps;

Le Pere Charles Garnier & moy nous allames coucher à Anonatea, qui n'est qu'une lieue de nous, nous auions oüy parler qu'il y auoit quelques malades assez en danger, à nostre arriuée on nous inuita à vn festin qui se faisoit iustement en la cabane ou nous auions le plus à faire, & ou il y auoit une pauvre fille à l'extremité, [129] nous y allasmes pour prédre occasion de luy parler & l'instruire; ce festin estoit vn *Aoutaerojhj*, où nous vismes vn vrai fabat, les femmes chantoient & dançoient, tandis que les hommes frappaient rudement sur des escorces, iamais ie nouïs vn tel tintamarre, & des esclats de voix si desagrees. Elles prenoient comme à la cadence, des braises ardentes, & des cendres toutes rouges à belles mains, puis passoient la main sur l'estomac de la malade; qui, fut par ceremonie ou autrement, se tourmentoit comme vn demoniacle, & branloit sans cesse la teste. Le festin acheué elle demeura fort paisible. Nous luy parlasmes du baptesme, d'abord elle nous temoigna en estre fort contente: mais luy aiât fait entendre qu'elle ne deuoit pas prendre le baptesme, comme une medecine corporelle, & qu'il ne seruoit que pour vous faire aller au ciel apres la mort, elle n'en vouloir point ouy parler; de forte que ce soir, nous ne peûmes rien gagner d'auantage, ce qui

towards evening, Father Pierre Pijart instructed him, and he was baptized at the same time.

Father Charles Garnier and I went to pass the night at Anonatea,¹² which is only one league away from us. We have heard it said that there were some sick people there whose condition was quite dangerous. Upon our arrival we were invited to a feast which was made in the very cabin where we had the most to do, and where there was a poor girl at the point of death; [129] we went there to take occasion to speak with and instruct her. This feast was an *Aoutaerohi*, where we saw a real sabbat. The women sang and danced while the men struck violently against pieces of bark; never have I heard such a din, or shouts so disagreeable. They took, to keep time, as it were, burning embers and red-hot cinders in their bare hands, then passed their hands over the stomach of the patient,—who, as a part of the ceremony or for some other reason, tossed about like a maniac, incessantly shaking her head. The feast ended, she became very quiet. We spoke to her about baptism; at first, she showed us that she was well pleased with it; but, having made her understand that she was not to take baptism as a medicine for the body, and that it served merely to open the way to heaven after death, she would hear no more about it; so that, this evening, we could accomplish nothing further, which made us resolve to sleep in the cabin. From time to time we gave her some raisins; these little comforts, her relatives said, made her survive the night. In fact, she was very sick, and God willed that she should be a little better towards morning. We [130] again spoke to her of baptism, and having made her understand what we desired, we found her favorably dis-

nous fit refoudre à coucher dans la cabane. Nous luy donnions de tēps en tēps quelques raisins; ces petits foulagements luy firent passer la nuict à entendre ses parents. En effect elle estoit fort mal, & Dieu voulut qu'elle se portast vn peu mieux sur le matin, nous [130] luy parlâmes derechef du baptesme, & lui aiant fait entendre ce que nous pretendions, nous la trouuâmes bien disposée à nous escouter, ie l'instruisis assez briefuemēt & la baptisai: elle mourut d'eux heures apres. De là nous fîmes vn tour iusques aux Bissiriniens, qui estoient venus hyuerner à vn demy quart de lieuë de là: nous y trouuâmes assez de malades: & leur donnâmes quelques raisins, c'estoit tout ce que nous pouuions faire. Qui auroit entendu la langue Algonquine, auroit peut estre gagné quelque chose apres eux, il en est mort quantité. Estans de retour nous apriâmes qu'un de nos Sauvages nommé *Sononresk*, estoit fort malade, ie l'allai voir & le trouuai fort abbatu, ie lui fis ouuerture du baptesme, il me respondit qu'il en estoit bien content: mais cōme ie commençois à l'instruire, il me pria de differer iusques sur le midy, d'autant qu'il n'auoit pas, disoit-il, l'esprit assez libre pour m'escouter. Nous y retournâmes donc sur le midy, le Pere Iogues & moy, aussi tost qu'il nous vist, il nous dit que nous venions à la bonne heure, & qu'il se trouuoit vn peu mieux: nous l'instruisîmes amplement, en quoy nous aida beaucoup vn [131] nommé *Tehondeguan*, qui mourut par apres fort chrestienement. Ce vieillard luy repetoit & luy inculquoit ce que ie luy enseignois, avec vne affection tout à fait remarquable, nous en demeurâmes fort satisfaits, le Pere Iogues le baptisa. Je l'allai reuoir quelque temps apres, ie le trouuai assis, & me dit, qu'il pensoit estre guery, que l'eau du bap-

posed to listen to us. I instructed her rather briefly, and baptized her; she died two hours afterwards. Thence we made a trip to the Bissiriniens, who had come to pass the winter an eighth of a league from there.¹³ We found a number of sick people among them, to whom we gave some raisins, this being all we could do. A person who understood the Algonquin tongue would, perhaps, have made some headway with them; many of them died. Upon our return, we learned that one of our Savages, named *Sononresk*, was very ill; I went to see him and found him greatly prostrated. I made overtures of baptism to him, and he answered me that he would be well pleased therewith; but when I began to instruct him, he begged me to postpone it until noon, inasmuch as his mind was not clear enough, he said, to listen to me. Accordingly, we returned towards noon, Father Jogues and I; as soon as he saw us he told us that our coming was well timed, and that he found himself a little better. We instructed him fully, receiving valuable assistance in this [131] from one *Tehondeguan*, who afterwards died in a very christian manner. This old man repeated and impressed upon him what I was teaching him, with an affectionate interest altogether remarkable; we were very well satisfied, and Father Jogues baptized him. I went to see him again some time afterwards and found him sitting up; he told me that he thought he was cured, that the water of baptism had entered his head and had gone down to his throat,—that he no longer felt there any pain at all. He was nearer his end than he thought, for he died the next day. His wife assured us that during the night she had frequently heard him say *Rihouiosta*, “I believe.” On

tesme luy estoit entrée dans la teste, & estoit descenduë iusques à la gorge, qu'il n'y sentoit plus du tout de mal. Il estoit plus prest de sa fin qu'il ne pensoit, il mourut vn iour apres. Sa femme nous tesmoigna que pendant la nuict, elle luy auoit fouuentefois ouy dire *Rihouioſta*, ie crois. Ce mesme iour le Pere Pierre Pijart auoit instruit & baptisé vne fille qui luy auoit donné beaucoup de consolation, elle auoit demandé le baptisme de son propre mouuement, & aussi tost apres, elle s'escria ho, ho, ho, ie vous remercie mon Dieu, de ce que vous m'avez fait la grace d'estre baptisée. Sur le soir on tint conseil chez le Capitaine, ie me trouuai dans sa cabane. Comme la compagnie en fortoit, son pere m'appella & me dit, qu'on auoit fort [132] parlé de la maladie, & que son fils auoit dit, qu'il ne falloit pas s'estonner qu'elle ne diminuast point, parce qu'on ne croioit pas à bon escient. Je m'en r'apporte [*sc. rapporte*] à ce qui en estoit, ie doute fort qu'il eust parlé si librement; mais la plupart disoient fort bien que ce pouuoit bien, estre la cause de leur mal'heur.

Le 17. le P. Superieur partit d'*Offoffané*, & s'en vint coucher à *Anonatea*, où il trouua vn nommé *Isonnaat*, pere de cette fille que nous y auions baptisée, bien malade; neantmoins il ne peust se refoudre à le baptiser, quoy qu'il en tesmoignast quelque forte de desir, il ne le trouua pas assez bien disposé. Ce pauvre Sauvage auoit fort en teste, d'aller trouuer vne sienne sœur vterine qui estoit morte, & à son dire auoit esté changée en vne couleure.

Le 19. le P. Superieur nous renuoia à *Offoffané*, le P. Charles Garnier & moy, avec commission de nous arrester en passant à *Anonatea* pour voir encor *Isonnaat*: mais il estoit desia mort. Nous allasmes loger

this same day Father Pierre Pijart had instructed and baptized a girl who had afforded him great consolation. She had, of her own accord, asked for baptism, and immediately afterwards had cried out, "ho, ho, ho,—I thank you, my God, that you have granted me the favor of being baptized." Towards evening, a council was held at the Captain's; I happened to be in his cabin. As the company passed out, his father called me and told me that they had [132] talked much about the malady, and that his son had said that they need not be surprised that it had not abated, since they were not believing in earnest. I do not know how true this was,—I doubt very much whether he spoke so frankly; but most of them said, quite rightly, that this might indeed be the cause of their misfortune.

On the 17th, the Father Superior departed from *Ossossané*, and came to lodge at *Anonatea*, where he found one *Isonnaat*, father of the girl whom we had baptized there, very sick. Nevertheless, he could not make up his mind to baptize him; for, although he showed a sort of desire for it, he did not find him well enough prepared. This poor Savage was strongly bent upon going to find one of his half-sisters, who was dead, and who, according to his story, had been changed into a serpent.

On the 19th, the Father Superior again sent us, Father Charles Garnier and me, to *Ossossané*, with a commission to stop on the way at *Anonatea*, to again see *Isonnaat*; but he was already dead. We went to lodge with one *Chiateandaoua*, having learned that he was very sick; we had some trouble getting in, as there was a feast there. It is a crime, on these [133] occasions, to set one's foot in a cabin; nevertheless,

chez vn nommé *Chiateandaoua*; aiãs appris qu'il estoit fort malade, nous eufmes de la peine à y entrer, d'autant qu'il y auoit festin. C'est vn crime en ces [133] rencontres, de mettre le pied dans vne cabane; nous y entrafmes neantmoins sur la fin, il n'y restoit plus que deux ou trois personnes, auxquelles le malade auoit fait donner à chacun à manger pour quatre; ils trauaillèrent apres fort long temps, s'encourageans les vns les autres; en fin il leur fallut rendre gorge, ce qu'ils firent à diuerfes reprises, ne laissant pas pour cela de continuer à vider leur plat. Cependant *Chiateandaoua*, les remercioit, leur tesmoignant qu'ils faisoient bien, & qu'il leur auoit beaucoup d'obligation. Vous eussiez dit à l'entendre, & à le voir faire, que sa guerison despendoit de cét excez de gourmandise. C'estoit vne fort pauvre disposition pour le baptême, aussi ne luy en parlafmes nous pas, il n'estoit encor que sur le commencement de sa maladie.

Le 20. nous allafmes à *Onnentifatj*, où nous aprifmes qu'il y auoit trois malades, nous trouuafmes deux pauvres femmes bien bas, l'une ne parloit n'y n'entendoit, & l'autre estoit dans des conuulsions presques continuelles: de sorte que nous ne peufmes lui faire entendre nostre dessein, & de mauuaise [134] fortune il n'y auoit que des enfans dans la cabane, nous nous contentafmes de luy donner vn peu de conferue & 4. ou 5. grains de raisins, avec resolution d'y retourner auãt que de partir: nous auions bien du regret de les voir en cét estat, & ne les pouuoir aider, pour ce qui estoit de l'ame. En cette extremité, Dieu nous inspira de luy voier quelques Messes en l'honneur de S. Ioseph, nous nous retirafmes cependant chez nostre hôte, où nous baptisafmes vn petit enfant, il n'y auoit

we went in, towards the close. There were only two or three persons remaining, to each of whom the sick man had caused to be given food enough for four. They worked at it a very long time, encouraging one another. Finally they had to disgorge, doing so at intervals, and not ceasing on this account to continue emptying their plates. Meanwhile *Chiateandaoua* thanked them, assuring them that they were doing well, and that he was under great obligations to them. You would have said, to hear him and to see their actions, that his recovery depended upon this gluttonous excess. This was a very poor state of mind for baptism, and we did not mention it to him, as he was only in the first stages of his disease.

On the 20th, we went to *Onnentisati*, where we learned that there were three sick persons. We found two poor women very low,—the one neither speaking nor hearing, and the other in almost continual convulsions, so that we could not make her understand our purpose, and unfortunately [134] there was no one else in the cabin but some children. We contented ourselves with giving her a little preserved fruit and 4 or 5 raisins, intending to return thither before departing; we were very sorry to see them in this state, and not be able to help them in what concerned their souls. In this extremity, God inspired us to vow to him some Masses in honor of St. Joseph. Meanwhile, we withdrew to the house of our host, where we baptized a little child. We had not been there half an hour, when a Savage came for us to go to the woman whom we had visited first, earnestly requesting us to take her a little more preserved fruit, adding that what we had already given her had made her recover her senses, and that she heard very

pas demi-heure que nous y estions, qu'un Sauvage nous vint querir pour aller voir cette femme, que nous auions visitée la première, nous priant bien-fort de luy porter encor un peu de conferue; adioustant que ce que nous luy auions donné, luy auoit fait reuenir l'esprit, & entendoit fort bien. Nous voilà bien consolez; & de fait nous la trouuâmes si bien disposée qu'après l'auoir instruite nous la baptisâmes, au grand contentement des assistants, qui nous escouterent avec beaucoup d'attention. De ce pas nous allâmes reuoir l'autre, où nous eûmes aussi beaucoup de consolation, sans doute par les merites du glorieux Patriarche S. Ioseph, elle estoit un peu plus en repos, [135] & Dieu nous pourueut d'un truchement, c'estoit vne femme d'assez bon esprit, qui nous tesmoignoit beaucoup d'affection: elle exhorta la malade à nous escouter, & luy fit entendre nostre dessein. Comme ie vis qu'elle luy expliquoit si nettement ce que ie pretendois, ie me résolus de songer plustost à l'instruire quel'a malade: mais comme nous continuions de la forte, la malade prist la parole, & dit: c'est assez qu'il parle luy, ie l'entends assez bien, seulement qu'il expedie en peu de mots. Je pourfuiuis donc, & elle me respondit à tout fort distinctement. Nous la baptisâmes: & nous aprîmes à nostre retour qu'elle estoit morte la mesme iournée. Voila sans doute de grandes marques d'une ame predestinée.

Nous arriuâmes sur le soir à *Ossossané*, où la maladie continuoit à faire beaucoup de rauage, nous nous enquismes de l'estat de quelques vns, dont le P. Supérieur nous auoit donné les noms, entre autres d'une femme qui mourut la nuict: on nous dit qu'elle se portoit un peu mieux, ce qui nous destourna de la visiter,

well. Behold us now greatly consoled! In fact, we found her so well disposed that, after having instructed her, we baptized her, to the great satisfaction of those present, who listened to us with close attention. After this, we went to see the other one, where we also were greatly comforted, doubtless through the merits of the glorious Patriarch St. Joseph. She was a little quieter, [135] and God provided us with an interpreter, a woman of considerable intelligence, who showed great affection for us. She exhorted the sick woman to listen to us, and made her understand our purpose. When I saw how clearly she explained to her what I meant, I resolved to think of instructing her rather than the patient. But, as we were continuing thus, the sick woman began to speak and said, "It is enough, if only he speaks,—I understand him very well; only let him hasten, in a few words." So I proceeded, and she answered everything very distinctly. We baptized her, and we learned, upon our return, that she had died the same day. Behold without doubt strong indications of a predestined soul.

Towards evening, we arrived at *Ossossané*, where the malady was continuing to make great ravages. We made inquiries as to the condition of some of those whose names had been given us by the Father Superior, among others, about a woman, who died in the night. We were told that she was a little better, which turned us aside from visiting her, as we had to see the more urgent cases. We directed our steps to the house of one *Aonchiare*, who was in truth very ill; we instructed and baptized him. He is still alive and [136] well. It was already very late, but hearing that the Captain *Anenichiendis*, who had been re-

pour auoir à voir les plus pressez, on nous adreſſa chez vn nommé *Aonchiare*, qui eſtoit à la verité bien mal, nous l'inſtruifmes & le baptifasmes, il eſt encor plein de [136] vie, il eſtoit deſia fort tard, neantmoins entendant que le Capitaine *Anenichiendis*, qu'õ nous auoit fait demi gueri par le chemin, eſtoit à l'extremité, nous y couruſmes; il eſtoit temps, car il ne parloit quaſi plus, & auoit encor plus de peine à entendre. Ie luy parlai du bapteſme & de ſon importance, il me reſpondit ce qu'il nous auoit ſouuent teſmoigné, qu'il eſtoit fort content d'eſtre baptifé. Sa femme nous aida à l'inſtruire, ce ne fut pas ſans peine, car outre qu'elle eſtoit d'une nation eſtrangere, & parloit d'un langage que ie n'entendois pas ſi bien, ſouuent ce vieillard ſembloit ſ'affloupir, & luy demandant de temps en temps ſ'il m'entendoit, quelquefois il ne me reſpondoit pas à la premiere fois. Ce qui fut cauſe que nous ne le baptifasmes que ſous condition. Il mourut le lendemain ſur le point du iour.

Le 21. nous baptifasmes une femme, qui nous arreſta ſur deux points, premierement luy aiant parlé du Paradis, & luy aiant fait entendre, que ſans le bapteſme il n'eſtoit pas poſſible d'y aller iamais, & que ceux qui mouroient ſans eſtre baptifez, alloient aux enfers. Elle me dit nettement que pour elle, elle ne pretendoit point aller ailleurs, que là où eſtoient ſes parens defunts, neantmoins [137] elle changea bien toſt d'aduiſ, quand elle ouït parler de l'eſtat miſerable des damnez, & qu'ils ne receuoient aucune conſolation les uns des autres. Ie luy expliquai le reſte de nos myſteres, iuſques aux Commandemens de Dieu; la elle m'arreſta encor, & comme ie l'exhortois à eſtre marrie d'auoir offencé Dieu, & luy

ported to us, on the way, as partially recovered, was at the point of death, we ran thither. It was time, for he could hardly speak, and had still more trouble to understand. I spoke to him about baptism and its importance; he answered me what he had often told us, that he was very glad to be baptized. His wife helped us to instruct him; this was not done without difficulty, for,—besides that she was of a strange nation, and spoke a language that I did not understand so well,—often this old man seemed to become drowsy; and, when I asked him at times if he heard me, occasionally he did not answer me the first time. This caused us to baptize him only conditionally. He died the next morning at dawn.

On the 21st, we baptized a woman who checked us at two points: First,—having spoken to her of Paradise, and having made her understand that without baptism it was not possible ever to go there, and that those who died without baptism went to hell,—she said to me frankly that, for her part, she did not wish to go elsewhere than there, where her dead relatives were; nevertheless, [137] she soon changed her mind when she heard about the wretched condition of the damned, and that they received no consolation from one another. I explained to her the rest of our mysteries, as far as the Commandments of God; there she stopped me again, and, when I was exhorting her to be sorry for having offended God, and telling her that without doing so her sins would not be pardoned her, she answered me that she could not do it,—that she had not offended God, and that she did not know what sin was. Those who were present, and who had been very willing to have her baptized, almost spoiled the whole affair by saying that indeed she

difois que fans cela les pechez ne luy feroient point pardonnez; elle me respondit, qu'elle ne pouuoit, qu'elle n'auoit point offensé Dieu, & qu'elle ne sçauoit ce que c'estoit que peché. Ceux qui estoient là presens, & qui auoient esté fort portez pour son baptisme, penferent gaster toute l'affaire, difans qu'en effet elle auoit tousiours bien vescu; & elle mesme tant que ie peus entendre, s'estendit fort sur ses loüanges, protestant qu'elle ne sçauoit ce que c'estoit que du libertinage, & la vie ordinaire du païs. Je luy respondis que i'en estois bien aise, mais au reste, qu'elle ne penfast pas estre sans peché, & que tous les hommes estoient fuiets au peché. Toutesfois persistant tousiours sur son innocence, ie luy representai que cela estant, ie ne pouuois pas la baptiser; & que quand bien mesme ie la baptiserois, le baptisme ne luy seruiroit de rien. Je luy adioustai que ie ne luy demandois pas qu'elle me [138] fist vn denombrement de tous les pechez, mais seulement qu'elle me tesmoignast vn grand regret de les auoir commis. Nous demeurâmes là dessus vn bon quart d'heure, de temps en temps elle me demandoit le baptisme, mais ie luy respondois qu'il ne m'estoit pas possible de la baptiser, tandis qu'elle me tiendrait ce langage, que ie ne fouhaittois autre chose, que c'estoit ce qui m'auoit amené, mais qu'elle mesme me lioit les mains, & m'empeschoit de luy faire cette faueur. Je la menaçai de l'enfer, & luy en parlai plus en particulier que ie n'auois fait au commencement, luy disant que l'enfer estoit plein de ceux qui ne s'estoient point recongneus pour pecheurs. En fin il pleust à la misericorde de Dieu luy toucher le cœur, elle nous aduoüa qu'elle auoit peché, qu'elle en estoit marrie, & qu'elle ne

had always lived correctly; and she herself, as well as I could understand, was dwelling largely upon her own praises, protesting that she did not know what libertinage and the ordinary life of the country was. I told her that I was very glad of it, but also that she should not think she was without sin, and that all men were subject to sin. However, as she persisted in declaring her own innocence, I represented to her that, if that were so, I could not baptize her; and that, even if I should baptize her, baptism would avail her nothing. I added that I was not asking her to [138] give me an enumeration of all her sins, but merely that she should testify to me her deep regret for having committed them. We considered this point for a good quarter of an hour; from time to time she asked me for baptism, but I answered her that it was not possible for me to baptize her as long as she used this language to me; that I had no other desire, that this was what brought me here, but that she herself bound my hands and prevented me from doing her this favor. I threatened her with hell, and spoke to her about it more in detail than I had done at first, telling her that hell was full of people who had not recognized themselves as sinners. Finally, it pleased the mercy of God to touch her heart; she confessed to me that she had sinned, that she was very sorry for it, and that she would sin no more. We baptized her and she died a few days afterwards.

On this same journey, a young man caused us the same difficulty. He was very sick, and we had instructed him with as much comfort and satisfaction as possible; his relatives also took great pleasure in listening to our holy mysteries. Everything proceeded in the most satisfactory manner, but he would not [139]

pecheroit plus, nous la baptifafmes, & ellé mourut peu de iours apres.

En ce mefme voiage vn ieune homme nous fit la mefme difficulté, il estoit fort malade & nous l'auions instruit avec autant de confolation & de fatisfaction qui se peut dire ses parens auoient aussi pris grand plaisir a entēdre nos saincts myfteres; tout alloit le mieux du monde, mais il ne vouloit point [139] ouir parler de se repentir de ses pechez; or apres m'estre ferui de tous les moiēs que Dieu m'inspira pour luy faire franchir ce pas, ie m'aduifai de luy dire, que pour moy i'auois fouuentesfois offensé Dieu, mais que ie luy en demandois pardon de tout mon cœur, & estois bien resolu de pluſtoſt mourir que de l'offencer iamais. Il se rendit enfin, & nous contenta tellement sur ce point, que nous ne iugeafmes pas à propos de differer plus long temps son baptême; nous esperōs qu'il est maintenant bien-heureux dans le ciel.

Ce mefme iour le forcier *Tonneraoüanont*, qui cōmençoit à faire des siennes dans ce bourg, & auoit entrepris de guerir les malades, vint sur le soir faire vne fuerie en nostre cabane, pour prēdre cognoissance de cette maladie. Ils vous croiserēt quatre ou cinq perches en rond, & firent comme vne maniere de petit berceau, qu'ils entourerent d'une eſcorce d'arbre, ils s'entafferent là dedans douze ou treize, presque les vns sur les autres, au milieu il y auoit cinq ou six grosses pierres toutes rouges, si tost qu'ils furent entrez, on les couurit à l'ordinaire, de robes & de peaux, pour tenir la chaleur. Et ce petit forcier commença à chanter, les autres chantoient apres luy; il y auoit vn Sauvage au dehors, qui n'estoit [140] que pour le seruir en tout ce qu'il desireroit. Apres auoir bien

listen to talk about repentance for his sins; now having used all the means with which God inspired me to make him take this step, I decided to tell him that, for my own part, I had oftentimes offended God, but that I had asked his pardon for it with all my heart, and had firmly resolved to die rather than ever offend him again. He yielded at last, and so thoroughly satisfied us upon this point that we did not judge it wise to defer longer his baptism. We hope that he is now happy in heaven.

On this same day the sorcerer *Tonneraouanont*, who was beginning to play his pranks in this village, and had undertaken to cure the sick, came towards evening to have a sweat in our cabin, to get some knowledge of this disease. They crossed four or five poles in a ring, making a sort of little arbor, which they surrounded with the bark of a tree. They crowded within this, twelve or thirteen of them, almost upon one another. In the middle there were five or six large red-hot stones. As soon as they had entered, they covered themselves, as usual, with robes and skins in order to retain the heat. The little sorcerer began to sing, and the others sang after him; there was a Savage outside, who was there [140] merely to serve him with whatever he might desire. After much singing, he asked for some tobacco which he threw upon these red-hot stones, while addressing the devil in these words, *Io sechongnac*.

The others from time to time urged him to do his best; these orgies lasted a good half hour, after which they began to eat. I drew near to listen to what was said; whoever well understood the whole discourse of this sorcerer would oblige a curious person by communicating it to him and by setting it

châté, il demãda du petun, qu'il ietta fur ces pierres rouges, en s'adreſſant au diable en ces termes, *Io ſechongnac.*

Les autres de temps en temps l'excitoient à bien faire; ce fabat dura bien vne bonne demi heure, apres lequel ils ſe mirent à manger. Je m'approchai pour eſcouter ce qui ſe diroit; qui auroit bien compris tout le diſcours du forcier, obligeroit vne perſonne curieuſe de luy en faire part, & de le coucher icy de mot à mot; ie n'entreprends pas cela; ie remarquerai neantmoins que ſon entretien ne fut qu'une fuite de vanteries & d'extrauagances; il ne declara pas la ſource du mal, car il a fouuent depuis aduoüé, qu'il n'y cognoifſoit rien, mais il ſe fit fort d'y remedier, ſi l'on vouloit executer ſes ordonnances. Il ſe venta fauſſement d'en auoir deſia guerri beaucoup en noſtre bourgade, & aillieurs, que pour luy il eſtoit hors de crainte de gagner la maladie, en fin à l'entendre, il n'auoit quaſi qu'à commander, & tous les malades ſeroient incontinant fur pied; il demanda quelques biens pour faire feſtin, & ordonna quelques danſes. Toute la compagnie l'eſcoutoit avec des applaudiffemẽs nõpareils; & noſtre hoſte qui eſtoit vn des principaux, [141] luy dit: Courage mon nepueu aſſiſte nous. Ces paroles me donnerent bien auant dans le cœur, il n'y auoit rien qu'ils auoient renoncé publiquement au diable, & a tous ceux qui pactifioient avec luy, & auoiẽt proteſté qu'il n'auroient recours qu'à Dieu ſeul, duquel ils auoient aduoüé tenir l'eſtre & la vie; & voila qu'aujourd'hui ils mettent toute leur confiance aux fauſſes promeſſes d'un charlatan, & d'un impoſteur. Je ne peus me tenir de parler auſſi à mon tour, mais que pouuois-ie dire; c'eſt vne choſe bien

down here word for word; I do not undertake to do that. I may remark, however, that his conversation was only a series of boasts and extravagances; he did not declare the source of the evil, for he has often since admitted that he knew nothing about it, but he made great pretensions of remedying it if they would execute his orders. He boasted falsely of having already cured many in our village and elsewhere; that, for his own part, he was beyond any fear of taking the disease,—in fine, to hear him talk, he had little more than to command, and all the sick would immediately be upon their feet. He demanded some gifts with which to make a feast, and ordered some dances. The whole company listened to him with unparalleled manifestations of approval; and our host, who was one of the chief men, [141] said to him, “Courage, my nephew, assist us.” These words sank deep into my heart; it was no time since they had publicly renounced the devil, and all those who were in league with him, and that they had protested they would have recourse to God alone, upon whom, they had admitted, depended their being and life; and see how they forthwith place all their confidence in the false promises of a charlatan and an impostor. I could not refrain from also speaking, in my turn, but what could I say? To be short of words with which to explain oneself upon so important an occasion is a matter for keen regret. This is all the lecture I gave them: “You are very wrong to do what you are doing, you show plainly that you do not believe what *Echon* has taught you; that man” (speaking of the sorcerer) “has not the power that you think; it is only he who has made heaven and earth who is the master of our lives. I do not con-

fenfible de fe trouver court de termes, pour s'expliquer en vne fi belle occafion. Voicy tout le difcours que ie leur fis: Vous auez grand tort de faire ce que vous faites, vous monftrez biẽ que vous ne croiez pas ce que *Echon* vous a enfeigné: cettui-là (parlât de ce forcier) n'a pas le pouuoir que vous penfez, il n'y a que celui qui a fait le ciel & la terre qui foit le maiftre de nos vies; ie ne condamne pas les remedes naturels, mais ces fueries, ces danfes, & ces feftins ne valent rien, & font tout à fait inutiles pour la fanté. Ils m'efcouterent fort patiemment & fans replique, foit qu'ils ne fifsent pas grand eftat de cette reprimande, foit de confufion qu'ils auoient; ne doutans point que ie ne fiffe le rapport au Pere [142] de ce que i'auois veu, qui ne manqueroit pas de leur en parler dans l'occafion en bons termes. Quoy que s'en foit, nous gagnafmes toufiours cecy; que tout le foir le mōde eftant couché, noftre hofte fit la priere tout haut au nom de toute la famille, en ces termes. Efcoutez vous qui auez fait le ciel & la terre, prenez toute cette cabane en vofre protection, vous eftes le maiftre de nos vies. C'eft dommage que cela n'eft dit de bon cœur. Nous partifmes de là le vingt-troifiefme, & paffant par *Anonatea*, nous baptifafmes vn Sauuage bien malade, qui fit le quinziefme de ceux que Dieu nous fit la grace de baptifer en ce voiage. Eftant de retour nous fufmes bien confolez, d'entendre que le P. Pijart auoit baptifé huict petits enfans, à *Oücurio*, & le P. Superieur deux au mefme lieu, & vne femme en noftre bourgade. Mais nous eufmes vn grand regret de trouuer morte fans baptefme, la mere d'un de nos Chreftiens; nous auions toufiours en eſperance iufques-là, que cette femme ne mourroit iamais autre

demn natural remedies, but these sweats, these dances, and these feasts are worth nothing, and are altogether useless, as far as health is concerned." They listened to me very patiently, and made no answer,—either because they did not attach much importance to this reprimand, or because they were embarrassed, not doubting that I would report to the Father [142] what I had seen, and he would not fail to speak to them of it in forcible terms, when he had opportunity. At all events, we gained at least this, that every evening, when all were asleep, our host offered a prayer aloud in the name of the whole family, using these words: "Listen, you who have made heaven and earth; take all this cabin under your protection; you are the master of our lives." It is a pity he did not say this from his heart. We left there on the twenty-third, and, passing through *Anonatea*, we baptized a very sick Savage, who made the fifteenth of those whom God granted us the favor to baptize on this journey. Upon our return we were greatly consoled to hear that Father Pijart had baptized eight little children at *Ouenrio*, and the Father Superior two at the same place, besides a woman in our village. But we felt great regret at finding that the mother of one of our Christians had died without baptism; we had always hoped, up to that time, that this woman would never die other than a Christian. She seemed very docile, and had declared herself to be well satisfied with the baptism of those children. We had visited her very often [143] and only recently we had come from healing a wound that she had inflicted upon her leg, always taking occasion to exhort her to commend herself to God; so she had often heard the greater part of our holy mysteries.

que Chrestienne. Elle paroissoit fort docile, & auoit tesmoigné estre fort satisfaite du baptesme de ces enfans; nous l'auions visitée fort souuent, [143] & tout fraichement nous luy venions de guerir vne plaie, qu'elle s'estoit faite à la iambe, prenans tousiours l'occasion de l'exhorter à se recommander à Dieu; de forte qu'elle auoit souuent ouy la pluspart de nos saincts mysteres. Neantmoins iamais le P. Superieur ne la peust faire consentir au baptesme en cette extremité, aportant pour toute raison, qu'absolument elle desiroit aller où estoit vn sien petit fils, qui estoit mort sans baptesme. Je dirai icy à vostre Reuerence, auant que de passer outre, que les bruits alloient tousiours croissans, & qu'on parloit de nous en tres-mauuais termes: nommement à quatre ou cinq bourgades d'icy autour; car pour ce qui est d'*Ojofané*, nous y auons tousiours esté les bien venus. Ce mesme vingt-troisiesme vn nommé *Entaraha*, dit au Pere Superieur, que ce collier de porcellene, qu'ils auoient accepté l'année passée en vn conseil general qui s'estoit tenu à l'occasion de la feste des morts, estoit maintenant la cause de leur mort, & que c'estoit la croiance de tout le monde. D'autant que le Pere leur auoit dit, que ce present n'estoit pour les morts, & que son intention n'estoit pas qu'on le [144] mist en leur fosse; mais que ce qu'il pretendoit, estoit de faire le chemin du ciel aux viuans, & de les encourager par là à passer par dessus toutes les difficultez, qui les empeschoient de prendre cette route.

Le 25. vn vieillard de nostre bourgade, nommé *Noel Tehondecoüan* mourut, & alla comme nous esperons, celebrer dans le ciel la feste de la glorieuse Natiuité de nostre Seigneur. Je dirai encor icy de ce Sau-

Nevertheless the Father Superior could never induce her to consent to baptism in this extremity,—alleging as her sole reason that she desired only to go where one of her little sons was, who had died without baptism. I will say to your Reverence here, before passing on, that the rumors were continually increasing, and that we were spoken of in very bad terms, especially in four or five villages around here,—for, as to *Ossossané*, we have always been welcome there. On this same twenty-third, one *Entaraha* said to the Father Superior that that porcelain collar they had accepted the year before, at a general council held on the occasion of the feast of the dead, was now the cause of their death, and that this was the belief of all the people,—inasmuch as the Father had told them that this present was not for the dead, and that it was not his intention that they should [144] place it in their grave, but that he desired to open to the living the way to heaven, and to encourage them thereby to surmount all difficulties which prevented them from taking that route.

On the 25th, an old man of our village, named *Noel Tehondecouan*, died, and went, as we hope, to celebrate in heaven the feast of the glorious Nativity of our Lord. I will repeat here in regard to this Savage what I have already said of another,—that he was one of those who were the most assiduous in attending instructions in the Catechism, and had shown the greatest approval of the doctrine that we taught. It was he who had been among the first to bring word to the Father Superior to offer some public prayer in this last time of need; and quite recently he had aided me greatly in instructing a Savage of his cabin. God granted him much grace in his bap-

uage, ce que i'ay desia dit d'un autre; qu'il estoit un de ceux qui affistoiēt le plus assiduēment aux Catechismes, & auoient le plus approuuē la doctrine que nous enseignions. C'estoit luy qui auoit porté des premiers la parole au P. Superie[u]r pour faire quelque priere publique, en cette derniere necessitē; & tout fraichement il m'auoit beaucoup aidē à instruire un Sauvage de sa cabane; Dieu luy fit aussi beaucoup de grace en son baptesme, qui fut la vigile de Noël, il arresta un peu le Pere sur l'acte de contrition. Ce feroit (luy dit-il) pour neant que ie me repentirois d'auoir peché, d'autāt que ie n'ay iamais peché; neantmoins apres auoir esté bien instruit sur ce point, il s'en acquita excellemment, & tenant le crucifix en main, il demanda pardon à nostre Seigneur, avec beaucoup de [145] reffentiment, & luy promit de garder toute sa vie ses saints commandements. Parmy eux, un homme n'est point censé pecheur qui ne tuē, ne defrobe, n'enforcelle quelqu'un, ou ne fait quelque chose extraordinaire. Il pria aussi le P. de luy laisser la croix, pour le garder des esprits qui le tourmentoient de nuict, à ce qu'il disoit, adjoustāt que quand il les voioit, il iettoit les yeux sur ce signe adorable de nostre redemption, & prioit nostre Seigneur de le deffendre.

Le 27. le P. Superieur retourna à *Offossané*, avec le P. Isaac Iogues & Simon Baron: Il passa par *Anonatea*, où il visita les Bissiriniens, pour leur tesmoigner le reffentiment que nous auions de leur affliction: car il comptoient desia iusques à 30. a 40. morts. Le Pere fit ouuerture à quelques-uns du S. baptesme, mais sans effect; nos Ss. mysteres en langue Huronne sont des tenebres pour eux, outre qu'ils sont encor plus

tism, which took place on Christmas eve. He stopped the Father a little while upon the act of contrition. "It would be useless" (he said to him) "for me to repent of having sinned, seeing that I never have sinned." Nevertheless, after having been fully instructed upon this point he acquitted himself admirably therein, and, holding a crucifix in his hand, he asked pardon of our Lord with a great deal of [145] feeling, and promised him to keep his holy commandments all his life. Among them a man is not counted a sinner who does not kill, rob, bewitch some one, or do some extraordinary thing. He also begged the Father to leave him the cross, in order to protect him from the spirits which, according to his story, tormented him at night,—adding that when he saw them he cast his eyes upon this adorable sign of our redemption, and prayed our Lord to defend him.

On the 27th, the Father Superior returned to *Ossossané* with Father Isaac Jogues and Simon Baron. He passed through *Anonatea*, where he visited the Bisiriniens to assure them of the sympathy we felt for them in their affliction, for they already counted as many as 30 or 40 dead. The Father proposed Holy baptism to some of them, but without effect; our Holy mysteries in the Huron language are like night to them, and, besides, they are still more attached to their superstition than are our Savages. He learned there what they thought of the disease. It was brought upon them, they said, as well as upon the Hurons, by *Andesson*, Captain of the Island, in revenge, because they had not consented to join their forces with the latter to make war upon the *Hiroquois*.¹⁴ But, in passing through *Onnentisati*, he heard [146] a very different piece of news, which was

attachez à leur superstition que nos Sauvages. Il apprit là ce qu'ils pensoient de la maladie, qui leur estoit procurée, disoiēt-il, aussi bien qu'aux Hurōs, par *Andesson* Capitaine de l'Isle, en vengeance de ce qu'ils n'auoiēt pas voulu ioindre leurs forces avec eux pour faire la guerre aux Hiroquois. Mais en passant par *Onnentisatj*, il apprit [146] bien vn autre nouuelle que *Tonneraouïanoné* qui estoit à *Ojsoffané*, & vendoit là sa theriaque, nous accusoit comme estans la cause de cette contagion, adioustant que c'estoit le sentiment de ceux de nostre bourgade, qui disoient mesme que quand ils se portoient mieux, nous leur donnions ie ne sçay quoy qui les faisoit mourir. Neantmoins il defauoia tout cela par apres, parlant au pere, soustenant auoir dit seulement que dès l'Automne il auoit veu la maladie venir du costé du lac, en forme d'vn puissant demon, du reste qu'il n'en cognoissoit pas la cause. Le pere l'ayant repris de son procedé, il luy respondit à l'ordinaire des Sauvages, vous auez vos façons de faire & nous les nôtres, *Oniondechanonkhron*, c'est à dire nos pays sont differents. Simon Baron fit encor force saignées en ce voiage, & le P. Superieur ayant donné vne petite medecine au Capitaine *Endahiach*, vn sien parent fit vne fuerie pour la faire operer, pēdant laquelle il s'adreffa pour cēt effect à vn certain demon. Ce mesme Capitaine, vn iour qu'il se trouuoit fort mal, demāda quel temps il faisoit, on luy respondit qu'il negeoit, ie ne mourray donc pas, dit-il, encor au-iourd'huy, car ie ne doit partir de cette vie que de beau-temps. Neuf malades eurent [147] le bien de receuoir le saint baptesme.

Tonneraouïanoné ne reüssit pas en ses cures non plus

that *Tonneraouanoné*, who was at *Ossossané* and was selling his antidote there, accused us of being the cause of this epidemic,—adding that this was the sentiment of those of our village, who even said that, when they were getting better, we gave them I know not what, that made them die. Nevertheless, he denied all this afterwards when speaking to the father,—claiming to have merely said that in the Autumn he had seen the sickness come from the direction of the lake, in the form of a powerful demon; that, however, he did not know the cause of it. The father having reproved him for his proceedings, he answered him in the usual fashion of the Savages, “You have your ways of doing and we have ours, *Oniondechanonkhron*,” that is to say, “our countries are different.” Simon Baron again bled a great many upon this trip; and, the Father Superior having given a little medicine to the Captain *Endahiach*, one of his relatives had a sweat to make it operate, during which he addressed himself for this purpose to a certain demon. This same Captain one day, when he felt very sick asked what kind of weather it was; he was told that it was snowing. “I shall not die, then, to-day,” he said, “for I am not to depart from this life except in fine weather.” Nine sick people had [147] the good fortune to receive holy baptism.

Tonneraouanont did not succeed in his cures any more than in his prophecies. He had predicted that no more than five of them would die, and that the sickness would cease at the end of 9 days; and yet before the Father's departure there were ten dead, and since then more than 50; and on the 4th of January, when the Father went away, there were nearly as

qu'en fes propheties; il auoit predict qu'il n'en mourroit plus que cinq, & que la maladie cefseroit au bout de 9. iours, & cependant auant le depart du Pere il en estoit mort dix & depuis plus de 50. & le 4. de Ianuier que le Pere partit il n'y auoit gueres moins de malades qu'à l'ordinaire, & si c'estoit le 13. de cette belle Prophetie, auffi perdit-il vne grande partie de son credit, & toute sa pratique se reduisit à vne seule cabane, en laquelle il estoit luy mesme malade, toute forte de mal'heurs luy en vouloient, ou pour mieux dire, Dieu cōmençoit à chastier cēt esprit superbe: quelques-iours auparauant il estoit tombé si rudemēt sur la glace à la sortie d'une cabane qu'il s'estoit rompu la jambe, & ceste bleffure luy causa la mort au bout de trois semaines.

Le Pere Superieur retourna donc à *Ihonatiria* le 4. de Ianuier: En son absence nous auions veu de nos yeux des effects de la iuste vengeance de Dieu sur la famille d'un nommé *Taretandé*. Ce Sauvage estoit Capitaine de nostre bourgade, & auoit ietté feu & flamme contre nous en plein festin, il auoit dit que sans doute que [148] nous estions la cause de la maladie; & que si quelqu'un de sa cabane venoit à mourir, il feroit la teste au premier François qu'il trouueroit. Il n'auoit pas esté seul qui auoit parlé à nostre defauantage, pas un de la cōpagnie, au moins des plus considerables, ne nous auoit espargné, & un nommé *Achioantaeté*, qui fait estat de nous aimer, auoit esté si auant que de dire que s'il eust esté *l'Aondechio*, c'est à dire le maistre du païs, ce seroit biē tost fait de nous, & nous auroit desia mis en estat de ne pouuoir plus nuire. Là dessus le Capitaine *Aënons* prist la parole, au moins à ce qu'il dit, & leur repre-

many sick people as usual, and yet it was the 13th day after this fine Prophecy. Therefore he lost a great deal of his credit, and his whole practice was reduced to a single cabin, in which he himself was sick. He was beset by all sorts of misfortunes, or, to express it better, God began to chastise this haughty spirit. Some days before, he had fallen so hard upon the ice at the entrance to a cabin that he had broken his leg, and this wound caused his death at the end of three weeks.

The Father Superior returned then to *Ihonatiria* on the 4th of January. In his absence we had seen with our own eyes some effects of the righteous vengeance of God upon the family of one *Taretandé*. This Savage was Captain of our village, and had cast fire and flame at us in open feast. He had said that without doubt [148] we were the cause of the malady, and that if any one of those of his cabin should die, he would split the head of the first Frenchman whom he should find. He was not the only one who had spoken to our disadvantage. Not one of the company, at least of the more influential ones, had spared us; and one *Achioantaeté*, who makes a show of loving us, had gone so far as to say that if he were the *Aondechio*, that is, the master of the country, it would soon be all over with us, and we would already have been put in a condition wherein we could do no more harm. Thereupon the Captain *Aënons* began to speak,—at least, by his own account,—and represented to them that they were speaking of a very dangerous matter, namely, of the destruction and ruin of the country; that, if they should remain two years without going down to Kebec to trade, they would find themselves reduced to such extremities

fenta qu'ils parloiēt là d'une affaire bien dangereuse, c'est à dire de perdre & ruiner le païs; que s'ils auoient esté deux ans sans descendre à Kebec pour la traite, qu'ils se verroient reduits à telle extrémité, qu'ils s'estimeroient heureux de s'affocier avec les Algonquins, & s'embarquer dans leurs canots. Racontant cecy au P. Supérieur, il adiouta qu'après tout cela nous n'eussions point de peur, & que quand nous voudrions nous habituer en son bourg, nous y ferions tousiours les tres-bien venus. *Taretandé*, ne se contenta pas d'auoir parlé si mal à propos de nous en cette occasion, luy & *Sononkhiaconc* son frere vindrent nous quereller [149] dans nostre cabane, & nous reprocher, que nous estions des forciers, & que c'estoit nous qui les faisions mourir. Adioustât qu'ils auoient resolu de se deffaire de nous, & qu'au moins la conclusion estoit prise de nous rembarquer au printemps, tous tant que nous estions & nous remener à Kebec. La chose alla plus loing que nostre bourgade, & les chefs de cinq ou six bourgs de cette pointe nous ont depuis aduoué qu'ils auoiēt esté sur le point de faire vn mauvais coup. Helas! c'eust esté vn tres-grand bon-heur pour nous, ces bruits estoient si communs, que les enfans mesme ne parloient de nous, que comme de personnes à qui on alloit bien-tost fendre la teste. Vn iour de Dimanche qu'ils nous ouirent chanter sur le soir les Litanies de nostre Dame, ils auoient creu, à ce qu'ils nous dirent eux mesme par apres, que nous pleurions, attendants l'heure, en laquelle on nous deuoit venir tous egorger, ou bruler dans nostre cabane. Nous voilà encor tous pleins de vie graces à Dieu; & presque en mesme temps, le fleau tomba sur cette mal'heu-

that they might consider themselves fortunate to join with the Algonquins and to embark in their canoes. Relating this to the Father Superior, he added that after all that we should have no fear; and that if we would settle down in his village, we should always be very welcome there. *Taretandé* was not satisfied with having spoken so badly of us on this occasion; he and *Sononkhiaconc*, his brother, came to have a quarrel with us [149] in our cabin, and to reproach us with being sorcerers, saying that it was we who caused their death. They added that they had resolved to get rid of us, and that it had been decided at least to reëmbark every one of us in the spring, and send us back to Kebec. The matter went farther than our village, and the chief men of five or six villages in this vicinity have since admitted to us that they were on the point of doing an evil act. Ah, that would have been a very great happiness for us! These reports were so common that even the children spoke of us only as persons who were soon to have their heads split. One Sunday, when they heard us, towards evening, chanting the Litanies of our Lady, they believed, as they themselves told us afterwards, that we were weeping in expectation of the hour when they were to come and cut all our throats, or burn us in our cabin. Yet we are all still alive and well, thank God. Almost at the same time, the scourge fell upon that wretched family that had said the most against us. This chastisement had been for a long time due them on account of the contempt they had always shown [150] for our holy mysteries. Frequently, during the past year, we went to instruct the little ones only with much repugnance, and finally we had to desist altogether. *Taretandé*

reuse famille, qui auoit parlé le plus à nostre defauantage. Il y auoit long-temps que ce chastiment luy estoit deu pour le mespris qu'elle auoit tousiours fait [150] de nos saints mysteres, souuent l'an passé nous n'y allions instruire les petits enfans qu'avec beaucoup de repugnance, & enfin nous fumes cōtraints de desister tout à fait *Taretandé*, & ses freres ne se trouuoient d'ordinaire aux Catechismes, que pour auoir vn morceau de petun, ou pour se rire par apres entre eux de ce qu'ils auroient entëdu. Outre cela souuent-ils nous auoient aduouë, qu'ils nous prenoient pour des menteurs, & ne croioient en façon du monde ce que nous enseignions, & que ce que nous disions n'estoit aucunemēt probable, qu'il ny auoit aucune apparëce que nous eussions eux & nous vn mesme Dieu, Createur de leur terre aussi bien que de la nostre, & que nous eussions tous pris naissance d'un mesme pere. Cōment disoit vn iour *Sonon-khiaconc*, qui nous auroit amené en ce païs, comment aurions nous trauerfé tant de mers dans de petits canots d'escorce? le moindre soufflé nous auroit abyfmez, ou au moins ferions nous morts de faim au bout de 4. ou 5. iours; & puis si cela estoit, nous sçaurions faire des cousteaux & des habits aussi bien que vous autres. Je perdrois trop de papier si ie voulois entreprendre de coucher icy toutes leurs extrauagances. Mais la iustice que Dieu à exercé sur eux est tout à fait remarquable. Ils auoient [151] veu la plus part des autres cabanes infectées du mal sans que la vie s'en ressëtist, ils auoiët mesprisé ouuertement les moiens que nous leur donniōs pour obtenir du ciel d'estre deliurez de cette maladie, ils marchaient teste leuée au milieu de tant de cadaures, comme s'ils

and his brothers were not usually present at the Catechisms, except to get a piece of tobacco, or to laugh among themselves afterwards at what they had heard there. Besides, they had often admitted to us that they took us for liars, and did not believe in the least what we taught; and that what we said was not at all probable,—that there was no likelihood that they and we had the same God, Creator of their earth as well as of ours, and that we had all descended from the same father. “Indeed,” said *Sononkhiaconc* one day, “who would have brought us to this country,—how would we have crossed so many seas in little bark canoes? The least wind would have engulfed us, or we would at least have died of hunger at the end of 4 or 5 days. And then, if that were so, we would know how to make knives and clothes as well as you people.” I would waste too much paper if I were to undertake to set down here all their extravagances. But the justice that God exercised towards them is altogether remarkable. They had [151] seen the greater part of the other cabins infected with the disease without feeling any anxiety for their own lives; they had shown open contempt for the means we gave them to obtain from heaven deliverance from this malady; they walked with their heads high in the midst of so many corpses, as if they were made of different material from the others, and beyond the reach of death,—when the hand of God fell heavily upon them; three of them fell sick almost at the same time. The mother was the first; she was a renegade Christian, who, having been baptized two years before, had oftentimes afterwards recanted her baptism. We had never been able to teach her any of our mysteries; and even when we spoke to her some-

eussent esté d'un autre paste que les autres, & hors des atteintes de la mort, lors que le bras de Dieu s'appesantist sur eux: trois tōberent malades presque en mesme temps. La mere fut la premiere, c'estoit vne Chrestienne renegate, & qui aiant esté baptisée il y a deux ans, auoit depuis fouuentesfois retracté son baptisme, iamais nous n'auions peu luy apprendre aucuns de nos mysteres, & mesme quand nous luy parlions quelquefois de faire le signe de la croix, ou de dire le Pater, elle nous arrestoit au premier mot & se mettoit à nous quereller. V. R. fçait desia, qu'il n'y a rien qui soit capable de mettre en cholere vn Huron qui a perdu son pere ou sa mere, que de luy dire ton pere est mort, ta mere est morte, le seul terme de pere ou de mere les met hors d'eux mesme, & ie dirai icy, puis que l'occasion s'en presente, que dés le mois de Decembre nous fumes contrains pour cette mesme raison de desister d'aller par les cabanes instruire [152] les petits enfans, & les assembler chez nous tous les Dimâches, pour les faire prier Dieu; veu que il leur estoit mort tout fraichement quantité de leurs parens, & puis ceux qui leur restoient en vie, ont esté tout l'Hyuer si fort occupez apres la recherche des remedes pour la santé des malades, & ont tesmoigné si peu d'affection à nos saincts mysteres, que nous auons iugé, que cét exercice pourroit plustost nuire, qu'apporter quelque aduancement aux affaires du Christianisme. Mais pour retourner à cette malheureuse renegate: nous la visitâmes plusieurs fois pendant sa maladie, & entre autres vn peu auant que de mourir, nous y estions allez le P. Pierre Chastelain & moy, en resolution de faire tout ce que nous pourrions pour la

times about making the sign of the cross, or saying the Pater, she stopped us at the first word and began to quarrel with us. Your Reverence already knows that there is nothing capable of arousing to anger a Huron who has lost his father or mother, except to say to him, "Thy father is dead; thy mother is dead;" the mere word "father" or "mother" puts them into a passion. I will say here, since the occasion presents itself, that from the month of December we were obliged for this reason to desist from going through the cabins to instruct [152] the little children, and to assemble them at our house every Sunday, to have them pray to God,—seeing that only recently a great many of their relations had died; and then those who remained alive have been so busily occupied all the Winter searching for remedies for the health of the sick, and have shown so little interest in our holy mysteries, that we decided that this exercise might rather injure than advance the affairs of Christianity. But to return to this wretched renegade; we visited her several times during her sickness, and, among others, a little while before she died. We went there, Father Pierre Chastelain and I, with the determination to do all we could to dispose her to penitence in this extremity. But she stopped us at the first step; for, when we asked her if she was not very glad to have been baptized, she answered "no." And also one of her children about 15 or 16 years old, who was then very sick, being solicited several times in regard to baptism, and having left the matter to her decision, this hard-hearted mother answered, that up to her death, she did not wish him to be baptized. The Reverend Father Superior likewise urged the same thing very earnestly

disposer à la penitence, en cette extrémité; mais elle nous arresta au premier pas, car luy aiant demandé si elle n'estoit pas bien contente d'auoir esté baptisée, elle nous respōdit que nō. Et mesme vn de ses enfans, d'enuirō 15. à 16. ans, qui estoit dés lors fort malade, estant sollicité plusieurs fois du baptesme, & s'en estāt rapporté à ce qu'elle en ordonneroit: cette marastre respondit iusques à la mort, qu'elle ne vouloit point qu'il fut baptisé. Le R. P. Superieur pressa aussi bien fort sur le mesme fuiet [153] *Sononkhiakon*[c], frere du Capitaine, qui estoit aussi à l'extrémité: mais ce fut sans effect. Ce ieune homme estoit de 25. ou 30. ans, & pouuoit bien de luy-mesme independemment de la volonté de sa mere cōsentyr au baptesme: mais vn esprit de superbe qui le possedoit & tant de blasphemés qu'il auoit faits, le priueront de cette si signalée faueur. Ces trois miserables ne passerent pas le 7. de Ianuier. Le Capitaine *Taretandé* les suiuit de biē pres, & fut emporté en 4. ou 5. iours: le iour de sa mort ie l'alloyis voir du matin, & luy portois quelque petit remede, ie le trouuai assis à l'ordinaire des Sauuages, & la pēsee ne me vint pas qu'il deust mourir si tost, nous ne fismes le Pere Garnier & moy, que visiter quelques personnes malades à *Anonatea*, que nous le trouuâmes à nostre retour dans l'agonie, & mourut sur le soir. Voila vne cabane bien desolée. Le mesme iour 7. de Ianuier le P. Superieur nous renuoia à *Offossané*, le P. Garnier & moy, où nous demeurâmes iusques au 15. nous baptisâmes douze personnes malades, quatre petits enfans, & le reste adultre [sc. adultes]. A nostre arriuee nous instruisîmes & baptisâmes vne femme chez nostre hôte, qui mourut au bout de

[153] upon *Sononkhiacon*[c], brother of the Captain, who was also at the point of death; but this was without effect. This young man was 25 or 30 years old, and could easily of himself, independently of his mother's wish, have consented to baptism, but a spirit of pride which possessed him, and the many blasphemies he had uttered, will deprive him of this so signal favor. These three wretches did not survive the 7th day of January. The Captain *Taretandé* followed them very closely, and was carried off in 4 or 5 days. On the day of his death, I went to see him in the morning, carrying him some little remedy; I found him sitting up, in the usual fashion of the Savages, and the thought did not occur to me that he was to die so soon; we did nothing, Father Garnier and I, but visit some sick people at *Anonatea*, yet on our return we found him in the agonies of death, and he expired towards evening. Behold a cabin desolate indeed! On the same day, the 7th of January, the Father Superior sent us back to *Ossossané*, Father Garnier and me, where we remained until the 15th. We baptized twelve sick people,—four little children, and the rest adults. Upon our arrival, we instructed and baptized a woman in the house of our host, who died at the end of two or three days; we aided her with the prayers of the Church up to her last breath. The next day we [154] visited a great many of the cabins of the village. When we found a cabin without sick people, our usual conversation was to rejoice with them that they were still in good health, to speak to them of God, to exhort them to address themselves to him for the preservation of their family, and to teach them some little prayer for that purpose. We saw the little sorcerer, who was greatly

deux ou trois iours, nous l'affistafmes des prieres de l'Eglise, iufques au dernier fouspir. Le lendemain nous [154] vifitafmes vne grande partie des cabanes du bourg, quand nous trouuions quelque cabane fans malades, noftre entretien ordinaire estoit de nous coniouir auec eux, de ce qu'ils estoient encor pleins de fanté, de leur parler de Dieu, les exhorter à s'adresser à luy pour la conseruation de leur famille, & leur apprendre quelque petite priere pour cét effet. Nous vifmes le petit forcier qui estoit bien humilié auec fa iambe rompuë, de se voir comme clouë sur vne natte: s'il estoit immobile, il remuoit assez les autres, qu'il faisoit danfer & chanter nuict & iour pour sa fanté. Il estoit vn peu confus de se voir en cét estat; neantmoins ses discours estoient accompagnez de fast & d'orgueil, nous ne fufmes pas quasi entrez en la cabane où il estoit, qu'il nous dit que nous ne iugeaffions pas que son mal fust la maladie ordinaire des autres, qu'une cheute l'auoit alicté depuis quelques iours. Le luy monftrai quelques onguëts que nous auions, luy difant que c'estoit de quoy nous auions coutumes de nous feruir en sēblables rencontres, mais il defdaigna l'offre que nous luy faisons de noftre petit seruice. C'est vne chose remarquable, que tandis que ce demon incarné fut dās cette cabane, nous ne peufmes presque rien gagner aupres des malades; nous voulufmes faire ouuerture du [155] baptesme à vn ieune hōme, duquel on auoit fort mauuaife opinion; il nous respondit fort mal à propos, & vn sien parent prenāt la parole se mit à nous chāter pouille; nous reprochant tous les bruits qui couroient de nous par le païs; & le forcier nous dit tout net que nous nous en allaffions. La veille de noftre depart,

humiliated with his broken leg,—seeing himself, as it were, nailed to a mat; if he was motionless, he made enough commotion among the others, by making them dance and sing night and day for his recovery. He was somewhat embarrassed at finding himself in this condition, but his talk was characterized by ostentation and pride. We had hardly entered the cabin where he was, before he told us that we should not consider his illness as the common disease of the others,—that a fall had caused him to be confined to his bed for several days. I showed him some ointments that we had, telling him that these were what we were accustomed to use in similar cases; but he disdained the offer that we made him of our little services. It is wonderful that, while this demon incarnate was in the cabin, we could gain almost nothing from the sick people; we tried to propose [155] baptism to a young man of whom people had a very bad opinion. He answered us very impertinently; and one of his relatives, breaking into the conversation, began to abuse us, reproaching us with all the rumors that were current about us through the country; and the sorcerer commanded us very peremptorily to leave. The evening before our departure we instructed a young girl, deferring her baptism, however, until the next day; this was not without some change in her intention, for she dreamed during the night that she ought not to be baptized; if she did, she would die,—the credence she gave this dream, and her dread of dying, causing her to persist altogether in the negative and to refuse baptism. But after having represented to her that the devil was the author of this dream, and that he desired nothing else than to see her forever miserable in the flames

nous instruisîmes vne ieune fille; nous differâmes neantmoins son baptême iufques au lèdemain; ce ne fut pas fans quelque changemēt dans fa volonté, car elle fongea la nuict qu'elle ne deuoit pas eſtre baptifée, autrement qu'elle mourroit, la croiance qu'elle adiouſtoit à ce fonge & l'apprehenſiō qu'elle auoit de mourir, la fit perſiſter tout à fait ſur la negative, & refuſer le baptême. Mais apres luy auoir repreſenté que le diable eſtoit l'auteur de ce fonge, & qu'il ne pretendoit autre choſe que de la voir miſerable pour iamais dans les flammes de l'enfer, & que Dieu au contraire, qui ne ſouhaittoit riē tāt que de la voir bien heureuſe à toute eternité dans le ciel, l'inuitoit à receuoir le S. Baptême; elle nous donna ſon conſentement, nous la baptiſâmes auffi toſt; il a pleu à la diuine bonté luy rendre la ſanté du corps avec celle de l'ame; nous fōmes heureux de trouuer de ſemblables experiences, pour eſbrāler & renuerſer la croiance qu'ils ont aux fōges.

[156] Cependant vn autre forcier, preſque aueugle nōmé *Sōdacoïané*, ſe mettoit fort en credit au bourg d'*Onnentiſatï*, & abuſoit de ſes refueries les bourgades circōuoiſines, dés le neufieſme de ce mois, que le P. Superieur eſtoit allé à *Ouenrio*, avec le P. Chaſtellain, baptiſer deux petits enfans, il en auoit appris des particularitez, qui ne ſont pas à obmettre. Dōcques l'hifoire ou le cōte porte, que cēt aueugle aiant ſongé qu'il luy falloit ieufner ſix iours, il ſe reſolut d'en ieufner ſept; & à ce deſſein fit faire vn retrenchement en vn des bouts de la cabane, où il ſe retira luy ſeul, ſe contentāt de boire de tēps en temps vn peu d'eau tiede, à ce qu'on diſoit, pour ſe rechauffer l'eſtomac. Au bout de quelques iours les demons

of hell,—and that, on the contrary, God, who wished nothing so much as to see her blest in heaven through all eternity, was inviting her to receive Holy Baptism,—she gave us her consent. We baptized her immediately; it pleased the divine goodness to restore to her health of body with that of the soul. We are glad to have such experiences, to shake and overthrow their belief in dreams.

[156] Meanwhile, another sorcerer, almost blind, named *Sondacouané*, brought himself into much repute in the village of *Onnentisati*, and deluded the surrounding villages with his fancies. On the ninth of this month, when the Father Superior went to *Ouenrio*, with Father Chastellain, to baptize two little children, he learned some particulars about him which are not to be omitted. Accordingly, the story or tale declares that this blind man, having dreamed that it was necessary for him to fast six days, resolved to fast seven; and, with this in view, he had an apartment partitioned off in one end of the cabin, whither he retired alone,—contenting himself with drinking, from time to time, a little tepid water, in order, it was said, to warm his stomach. At the end of a few days the demons began to appear to him, merely passing around the fireplace without doing anything else, until the sixth day, when they spoke to him and said, “*Tsondacouané*, we come here to associate thée with us; we are demons, it is we who have ruined the country through the contagion.” And thereupon one of them named all the others by name; “That one,” said he, “is called *Atechiategnon*,” that is to say, “he who changes and disguises himself,” “and is the demon of *Tandehouaronnon*” (a mountain near the village of *Onnentisati*). After

commencerēt à s'apparoître à luy, tournoians simplemēt au tour du foyer, fans faire autre chose, iusques au sixiesme iour, qu'ils luy parlerent, & luy dirent : *Tfondacoüané* nous venons icy pour t'affocier avec nous, nous sommes des demons, c'est nous qui auons perdu le païs par la cōtagion. Et là deffus quelqu'un d'entr'eux nomma tous les autres par leur nom, cetui-là, dit-il, s'appelle *Atechiategnon*, c'est à dire qui se change & se deguise, & est le demon de *Tandehouaronnon*, qui est vne montagne aupres du bourg *Onnentsati*; apres luy auoir dit le nom de cinq [157] ou six qu'ils estoient; mais il faut que tu sçache, luy dit-il, que le plus meschant de tous est celui d'*On-dichaouan* (qui est vne grand Isle que nous auons icy à nostre veuë) ce demon est comme vn feu. C'est celui qui se repaist des cadaures de ceux qui se noient dans le grand lac, & excite les orages & les tempestes dans l'obscurité, desquels il abyfme les canots. Mais maintenant nous desirōs auoir pitié du païs, & t'affocier avec nous, pour remedier à la contagion qui court. A quoy *Tfondacoüané* aiāt respondu qu'il en estoit fort content, ils luy enseignerent quelques remedes, dont il se seruiroit pour la guerison des malades. Entre autres ils luy recommanderent fort les festins d'*Aoütaërohi*, adioustant qu'ils ne craignoient rien tant que cela. On dit aussi qu'ils firent mine de le vouloir emporter, mais qu'il leur resista si bien, qu'ils le quitterent à faire festin d'un chien, le menaçant de le venir querir dès le lendemain, au cas qu'ils y manquaist. Ces demons aians disparu, *Tfondacoüané* raconta toute l'affaire au Capitaine *Enditfaonc*, lequel en aiant fait le raport en plein conseil, on luy trouua incontinent vn chien, dont il

having told him the names of the five [157] or six who were there, he said to him, "But thou must know that the most evil of all is he of *Ondichaouan*" (a large Island which we can see from here); "this demon is like a fire. It is he who feeds upon the corpses of those who are drowned in the great lake, and excites storms and tempests, in the darkness of which he engulfs canoes. But now we wish to take pity upon the country, and to associate thee with us, in order to stop the epidemic which prevails." *Tsondacouané* having replied to this that he was well content to do so, they taught him some remedies which he should use for the cure of the sick. Among other things, they recommended to him strongly the feasts of *Aoutaërohi*, adding that they feared nothing so much as those. It was said also that they pretended to try to carry him away, but that he resisted them so well that they left him to make a feast of a dog,—threatening to come and get him the next day, in case he failed to do this. These demons having disappeared, *Tsondacouané* related the whole affair to the Captain *Enditsaconc*; the latter having reported the matter in open council, a dog was immediately found, with which he made a feast on the same day. All the people having assembled, this sorcerer began to cry out that the devils were coming [158] to carry him away, but that he did not fear them, only that all should sing a certain song. While they were singing, "There! two of them are approaching," said he, "and what I say is not imagination, but the truth." A little while afterwards, he said to those who were preparing the feast, "Withdraw; here they are, quite near;" and at the same time they began to speak, and to reproach him for his failure to do

fit festin dès le mesme iour. Tout le monde estant assemblée, ce forcier se print à crier que les diables venoient [158] pour l'emporter, mais qu'il ne les craignoit point, feulement que tous chantaissent vne certaine chançon; tandis qu'on chantoit, en voila, dit-il, deux qui s'aprochèt, & ce que ie dis n'est pas vne imagination, mais vne verité, vn peu apres il dit à ceux qui preparoient le festin, retirez vous, les voicy tous proches, & en mesme temps ils commencerent à parler, à luy reprocher plusieurs manquemens qu'il auoit fait touchant les choses qui luy auoient esté ordonnées, & à dire qu'ils estoient venus pour l'emporter, en vn mot le festin acheué, comme il voulut fortir dehors, il rencontra ces demōs qui luy dirent *Tfondacoüané*, fois maintenant en asseurance, nous ne te sçaurions plus rien faire, te voila affocié avec nous, il faut que tu viue dorefnauant comme nous, & que nous te decourrions nostre mangé, qui n'est autre chose que du boüillon clair avec des fraises. Il y auoit bien de l'apparence de trouuer des fraises au mois de Ianuier; mais nos Sauvages en gardent de seiches, ce fut à qui en mangeroit afin de n'estre point malade. Ils ordonnerēt encore que ceux qui voudroiēt estre deliurez tout à fait de la maladie, pendissent à l'entrée des portes de grandes faces, & des figures d'hommes au deffus de leurs cabanes, semblables à ces espouuantaux qu'on met en Frâce [159] dās les vergers pour chasser les oyseaux.. Cela fut bien tost executé, & en moins de deux fois 24. heures toutes les cabanes *d'Onnentifati*, & des lieux circonuoifins en furēt presque couuertes, tel auoit 4. ou 6. de ces archers de paille pendus aux perches de son foyer, c'estoient leurs idoles, & leur

several things that he had been ordered, and to say they had come to carry him off. In a word, at the end of the feast, when he was about to go out he encountered those demons, who said to him, “ *Tsondacouané*, thou art now safe; we can do nothing more to thee; thou art associated with us, thou must live hereafter as we do; and we must reveal to thee our food, which is nothing more than clear soup with strawberries.” There was much probability of their finding strawberries in the month of January! But our Savages keep dried ones, and they vied with one another in eating them, in order not to be sick. Also they ordered that those who would be delivered entirely from this disease should hang at their doorways large masks, and above their cabins figures of men similar to those scarecrows that in France are placed [159] in the orchards, to frighten away the birds. This was soon executed, and in less than 48 hours all the cabins of *Onnentisati* and the places around were almost covered with images,—a certain man having 4 or 6 of these straw archers hung to the poles of his fireside; these were their idols and their tutelary gods. It was in these grotesque figures that they put all their trust, relying upon the assertion of a wretched blind man that the devils were afraid of these, and they had given this order for the good of the country. An old man of our village, named *Tendoutsaharoné*, exhorted us to do the same, on account of the affection he had for our house, so much credence did he give to this sorcerer’s fancies. The Father Superior replied to him that they were deceiving themselves in thinking to make these demons afraid, and to drive away the disease with some wisps of straw; that, if he remem-

dieux tutélaires: ce fut en ces marmoufets qu'ils mirèt toute leur confiâce, fondez fur ce qu'un mife-rable aueugle leur auoit dit, que les diables en auoient peur, & l'auoient ainfi ordonné pour le bien du païs. Vn vieillard de nostre bourgade nommé *Tendoutfaharoné* nous exhorta à faire le meſme, pour l'affection qu'il auoit pour nostre maifon, tant il ad-iouſtoit de croiance aux refueries de ce forcier. Le P. Superieur luy reſpondit qu'ils ſe trompoient, de penſer faire peur aux demons, & chaffer la maladie avec des bouchons de paille; que s'il ſe ſouuenoit bien de ce que nous luy auions tant de fois enſeigné, il ſçauoit bien que tout cela eſtoit inutile pource qu'ils pretendoient, que s'il y auoit choſe au mōde qui fuſt capable de donner l'eſpouuente aux demons, c'eſtoit la croix, que nous en auions deſia vne deuant nostre porte, mais qu'à cēt occaſion nous en erige-rions vne autre au deſſus de nostre cabane, afin que tous ceux qui la verroient entendiffent que c'eſt [160] en la croix que nous mettons toute nostre confiance, & qu'en vertu de ce ſigne nous ne redoutions point les demons, & eſperions que Dieu preſeruerait noſtre petite maifon de cette maladie cōtagieufe. Au reſte ce forcier, quoy que demi aueugle, voioit, ce ſemble, vn peu plus clair en ſes affaires, que cēt autre petit boſſu; qui auoit promis qu'ẽ huict iours *Offoffané* feroit ſans malades, cettuy-cy ne promet-toit vne parfaite & entiere guerifon, qu'à la fin de la Lune de Ianuier. Encor, diſoit-il, que ſi ceux du bourg d'*Arenté*, & les forciers ou *Biſſiriniens* ne luy faiſoient preſent d'une rets, c'eſtoit fait d'eux. Je ne ſçai pas ce qu'ils ont fait, & s'ils luy ont accordé ſa demande, mais il eſt vray que les pauvres *Biſſi-*

bered what we had so often taught them, he would know very well that all this was useless for what they wished to accomplish; that, if there was anything in the world capable of inspiring the demons with terror, it was the cross; that we already had one before our door, but that in these circumstances we would raise another over our cabin, so that all who should see it should understand that it is [160] in the cross that we put all our trust, and that in virtue of this sign we had no fear of demons, and hoped that God would preserve our little house from this contagious malady. Moreover, this sorcerer, although half blind, saw into his affairs a little more clearly, it seems, than the other, the little hunchback, who had promised that in eight days *Ossossané* would be without sick people; this one only promised perfect and complete recovery at the end of the January Moon. Yet he said that if the people of the village of *Arenté*, and the sorcerers or *Bissiriniens*, did not make him a present of a net, it was all over with them. I do not know what they did, or whether they granted his request; but certainly the poor *Bissiriniens* were very badly treated, as many as seventy of them having died. As for them, they said that one of the causes of this so great mortality was that they had no kettle large enough to make a feast.

On the 16th, the chief men of our village assembled, and had the Father Superior invited to the council. Here the Captain *Aënons* made a long speech, to entreat us in the name of every one of them, to think no more of what had passed, and not to reveal the evil designs that they had had [161] upon our lives. The Father gave them a satisfactory answer to this, and took occasion to reprove them gently for having

*rinien*s, ont esté bien mal traittez; il en est mort iufques a septante; pour eux ils difoiēt qu'vne des caufes de cette fi grande mortalité, c'estoit de ce qu'ils n'auoient pas de chaudiere affez grande pour faire feftin.

Le 16. les principaux de nostre bourgade affemblerent & firent inuiter au confeil le P. Superieur. Où le Capitaine *Aënons* fit vn long discours, pour nous supplier au nom de tous tant qu'ils estoient, de ne plus penfer à ce qui s'estoit passé, & de ne point faire esclater les mauuais desseins qu'ils auoient eu [161] fur nos vies, le Pere les contenta là dessus, & prit occasion de les reprendre doucemēt, de ce qu'ils auoient manqué de fidelité a Dieu, & n'auoient eu soin d'auoir recours à son infinie bonté pendant leur affliction, s'arrestās pluſtoſt aux folles imaginations d'un homme de neant, qui les abuſoit & ne cherchoit que ſes intereſts. A cela *Aënons* ne reſpondit autre choſe, ſinon *Onanonharaton*, que veux-tu, nous auens la ceruelle rêuerſée, & vn peu auparauant vn vieillard luy auoit dit, mon neueu nous ne ſçauons où nous en ſommes, il n'y a rien que nous ne faſſions pour nous conſeruer la vie: & ſ'il faut danſer nuit & iour pour chaffer la maladie, tout decrepit que ie ſuis, ie commenceray le premier pour ſauuer la vie à mes enfans, ils ouirent dire qu'un autre forcier du bourg *Andiatae*, nommé *Tehorenhægnon* promettoit merueille, pourueu qu'on luy fit quelque preſent, on fit incontinent aſſommer vn chien qui luy fut porté avec beaucoup de ceremonies, mais ſans effect.

Le 17. la maladie qui alloit touſiours continuant à *Offoffané* obligea le P. Superieur de continuer auffi les ſecours que nous auions rendu aux malades

failed in fidelity to God, and for not taking care to resort to his infinite goodness during their affliction, minding rather the foolish fancies of a man of no account, who was deluding them and who sought only his own interests. To this *Aënons* answered nothing but *Onanonharaton*, "What wilt thou have? our brains are disordered." And, a little while before, an old man had said to him, "My nephew, we do not know what we are about; there is nothing we would not do to preserve our lives; and if it be necessary to dance night and day to drive away the disease, all decrepit as I am, I will begin first, in order to save the lives of my children." They heard that another sorcerer, named *Tehorenyaegnon*, of the village of *Andiatae*, was promising wonders, provided they made him some present. They had a dog killed immediately, which was brought to him with elaborate ceremonies, but without effect.

On the 17th, the epidemic, continuing to rage at *Ossossané*, obliged the Father Superior to continue also the help that we had rendered to the sick up to that time. He took with him Father Isaac Jogues and Mathurin, who also performed [162] some very successful bleedings. The Father in passing through *Ouenrio* found a number of sick persons there; but not one of them would hear about baptism, and a Savage of Arenté confessed to him what had been reported, that he had said that there we had no occasion to visit them for the sake of baptizing them,—that they did not attach any importance to baptism. This wretch died some time afterwards, and was deprived of this boon; we learned of his sickness and of his death at the same time. We have not ceased since then to go and visit them in their need, there to

iufques à lors. Il prit avec foy le P. Ifaac Iogues, & Mathurin, qui fit [162] auffi quelques faignées fort heureufes. Le Pere paffant par *Ouenrio* y trouua affez de malades, mais pas vn ne voulut oüir parler du bapteme, & vn Sauuage d'Arenté luy auoüa, ce qu'on auoit rapporté, qu'il auoit dit que nous n'auions que faire de les'aller voir pour les baptifer, qu'ils ne faifoient point d'eflat du bapteme; ce miferable mourut quelque tēps apres, & fut priué de cette faueur, nous fceufmes auffi toft fa mort que fa maladie, nous n'auons pas laiffé depuis de les aller vifiter dans le befoin, d'y prefcher nos fains myfteres, baptifer quelques malades, fur tout quelques petits enfans qui font maintenant dans le ciel, & a l'heure mefme que i'efcris cecy, les Peres Garnier & Ifaac Iogues partent pour y aller vifiter quelques-vns. Le P. Superieur continua de là fon voyage, & s'arefta à *Angoutenc*, où il baptifa deux petits enfans. Le l'endemain 28. il arriua à *Offoffané*, où il trouua les demons defchainez, & vn pauvre peuple dans l'affliction plus que iamais, attentif aux impertinences d'un certain *Tehorenhaegnon*, qui fe faifoit fort d'auoir vn fecret pour cette forte de maladie, qu'il difoit auoir appris des demons, mefme apres vn ieufne de 12. ou 13. iours dans vne petite cabane, qu'il s'eftoit faite à ce deffein fur le bort du lac. Doncques les habitants d'*Offoffané* entēdāt [163] parler de ce qu'il fçauoit faire, & voiāts que de toutes parts on luy faisoit des prefens, pour gagner fa bien-veillāce, & tirer de luy quelque foulagement, luy deputerent quelques-vns des principaux d'entre-eux, pour le fupplier bien humblement d'auoir pitié de leur mifere, & de fe transporter à leur bourg, pour voir les malades, & leur

preach our holy mysteries, to baptize some of the sick,—above all, some little children, who are now in heaven; and at the very hour that I write this, Fathers Garnier and Isaac Jogues are setting out to go there to visit some of them. The Father Superior continued his journey thence and stopped at *Angoutenc*,¹⁵ where he baptized two little children. The next day, the 28th, he arrived at *Ossossané*, where he found the demons let loose, and a poor people in deeper affliction than ever, giving their attention to the follies of a certain *Tehorenhægnon*, who boasted of having a secret remedy for this kind of malady, which he had learned from the demons themselves, after a fast of 12 or 13 days in a little cabin which he had made for this purpose on the shore of the lake. Accordingly, the inhabitants of *Ossossané*, hearing [163] of what he could do, and seeing that presents were offered to him on all sides in order to gain his good will, and to get from him some relief, sent to him some of their chief men to entreat him very humbly to have pity upon their misery, and to proceed to their village to see the sick and to give them some remedies. *Tehorenhægnon* evinced a willingness to comply with their request; and not being able, or rather not deigning to go thither in person, sent one of his associates, named *Saossarinon*, to whom he communicated all his power, in proof of which he gave him his bow and arrows, which would represent his person. As soon as he had arrived, one of the Captains proclaimed in a loud voice, throughout the village, that all the sick should take courage, that *Tehorenhægnon* promised to drive the disease away very soon; that, not being able to come in person, *Saossarinon* had been sent by him, with power to give

dōner quelques remedes. *Tehorenhægnon* tesmoigna agréer leur requeste, & ne pouuât, ou pluſtoſt ne daignât pas y aller en perſonne, y enuoia vn de ſes affociez nōmé *Saoffarinon*, auquel il cōmuniqua toute ſa puiffance; en preuue dequoy il luy dōna ſon arc & ſes fleches qui reprefenteroiēt ſa perſonne. Auſſi toſt qu'il fut arriué vn des Capitaines publie par le bourg à haute voix, que tous les malades priſſent courage, que *Tehorenhægnon*, promettoit de chaſſer biē toſt la maladie, que ne pouuant pas venir en perſonne *Saoffarinon* eſtoit enuoyé, de ſa part avec pouuoir de leur donner toute forte de contentement; qu'il ordonnoit que trois iours confe cutifs on fit trois feſtins, promettant que tous ceux qui y aſſiſteroient, & y obſeruer oient toutes les ceremonies, ſeroie[n]t guarantis de maladie. Sur le ſoir le monde ſ'aſſemble iuſtement en la cabane de noſtre hoſte, qui eſt vn des plus grands [164] du bourg; nos Peres y demeurerēt pour voir tout ce qui ſ'y paſſeroit. La compagnie n'eſtoit compoſée que d'hommes, les femmes deuoient auoir par apres leur tour; il y en auoit de toutes les familles. Auant que de cōmencer la ceremonie, vn des Capitaines mōta ſur le haut de la cabane, & cria à pleine teſte en cette forte. Or fus nous voilà aſſēblez. Eſcoutez vous autres demons que *Tehorenhægnon* inuocque, voilà que nous allons faire vn feſtin, & vne danſe en voſtre honneur. Sus que la contagion ceſſe & quitte ce bourg, que ſi vous auez encor enuie de manger la chair humaine, tranſportez vous au païs de nos ennemis, nous nous aſſoſſiōs maintenāt avec vous, pour leur porter la maladie & les perdre, cette harangue finie on commence à chanter. Cependant *Saoffarinon* va viſiter les malades, & fait la ronde par

them all manner of satisfaction; that he ordained that for three consecutive days three feasts should be made, promising that all those who should be present there, and should observe all the ceremonies, should be protected from disease. Towards evening, the people assembled in the very cabin of our host, which is one of the largest [164] in the village. Our Fathers stayed there, in order to see all that might happen. The company was composed only of men,—the women were to have their turn afterwards; there were some present from all the families. Before beginning the ceremony, one of the Captains climbed to the top of the cabin and cried aloud in this manner: “Come now, see us here assembled. Listen, you demons whom *Tehorenhægnon* invokes, behold us about to make a feast and have a dance in your honor. Come, let the contagion cease and leave this town; but, if you still have a desire to eat human flesh, repair to the country of our enemies; we now associate ourselves with you, to carry the sickness to them and to ruin them.” This harangue ended, they begin to sing. Meanwhile, *Saossarinon* goes to visit the sick and makes the round of all the cabins. But the feast did not take place until day-break; the entire night was passed in a continual uproar; now they sang, and at the same time beat violently, keeping time, upon pieces of bark; now they arose and began to dance; each one strove to do well, as if supposing that his life depended upon it. The substitute of *Tehorenhægnon*, after having seen the sick, was to have put in an appearance at this [165] cabin, but he found so much practice that daylight overtook him in his progress. Meanwhile, he was awaited with great impatience; and as they were

toutes les cabanes. Au reste le festin ne se fit qu'au point du iour; toute la nuict se passa dans vn tintamarre perpetuel, tantost ils châtoient, & en mesme temps ils frapportoient rudement à la cadence sur des escorces, tantost ils se leuoient & se mettoient à danser, chacun s'efforçoit à bien faire, comme estimant qu'il y alloit de sa vie. Ce substitut de *Tehorenhægnon*, apres auoir veu les malades, deuoit se rēdre en cette [165] cabane, mais il trouua tant de pratique que le iour le surprit dans sa course: cepēdant on l'attendoit avec grande impatience, & comme ils chantoient les vns apres les autres, il y en eust vn qui cōmença en ces terme, venez grand *Arendiouane*, venez, voilà le iour qui commence à poindre, pour ne les point tenir plus long temps en attente, il passa quelques cabanes qui luy restoient; à son arriuée, il se fit vn grand silence, vn Capitaine marchoit deuant luy tenant en vne main l'arc de *Tehorenhægnon*, comme la marque du pouuoir qu'avec [*sc.* qu'auoit] ce substitut & en l'autre vne chaudiere pleine d'eau mysterieuse dont il arrousoit les malades: pour luy, il portoit vne aile de cocq d'Inde dont il les euentoit grauement & de loing, apres leurs auoir dōné quelques breuuages: il fit les mesmes ceremonies à l'endroit des malades de cette cabane; puis ayant donné courage & bonne esperance à toute la compagnie, il se retira; le festin se fit, & apres les hommes quitterent la place aux femmes qui vindrent aussi chanter & dācer à leur tour, pour de festin elle n'en firent point.

Ce 20. *Saoffarinon*, fit luy mesme le second festin, on y inuoca l'affistance des demons en mesmes termes que le iour precedent, & [166] apres auoir

singing, one after another, there was one of them who began in these words, "Come, great *Arendiouane*, come, behold the day beginning to dawn." Not to keep them waiting longer, he passed by some of the remaining cabins. At his arrival a profound silence prevailed; a Captain marched before him holding in one hand the bow of *Tehorenhægnon* as a sign of the power possessed by this substitute, and in the other a kettle filled with a mysterious water with which he sprinkled the sick. As for him, he carried a Turkey's wing, with which he fanned them gravely and at a distance, after having given them something to drink. He performed the same ceremonies for the sick of this cabin; then, having inspired the whole company with courage and strong hope, he withdrew. The feast took place, and afterwards the men left the place to the women, who also came singing and dancing in their turn; as for a feast, they had none.

On this 20th, *Saossarinon* himself made the second feast. There the aid of the demons was invoked in the same words as upon the preceding day, and, [166] after having eaten, some one said that the Physician had already cured twelve of them. This news caused great rejoicing among the company; the Captain *Andahiach* thanked him and his master *Tehorenhægnon*, with all the Captains of the village of *Andiataé*, declaring that the whole village would be under obligation to them, and begged them to continue their favors. The 3rd feast did not take place for lack of fish.

On the 21st, *Saossarinon* returned to *Andiataé*, at his departure taking into partnership with himself and *Tehorenhægnon* one *Khioutenstia* and one *Iandatassa*,

mangé, quelqu'un dit que le Medecin en auoit desia guery douze, cette nouuelle resioiut bien la compagnie, le Capitaine *Andahiach* le remercia, & son maistre *Tehorenhægnon*, avec tous les Capitaines du bourg d'*Andiataé*, tesmoignant que tout le bourg leur demeueroit obligé, & les pria de leur continuer cette faueur. Le 3. festin ne se fit point faute de poisson.

Le 21. *Saoffarinon* s'en retourne à *Andiataé*, affoiciant à son depart avec soy & *Tehorenhægnon*, vn nommé *Khioutensia*, & *Iandataffa*, au quels ils enseigna les secrets de l'art, & communiqua sa puissance, pour marque dequoy il leur laissa à chacun vn aile de coq d'Inde, adioustant que d'oresnauant leurs songes se trouueroient veritables, il donna aussi commission qu'au bout de quelques iours on leur allast rapporter le succez de leur remedes. 4. ou 5. iours apres on parcourut toutes les cabanes pour sçauoir au vray le nombre des gueris & des malades, afin d'en informer *Tehorenhægnon*. Suiuant leur calcul il s'en trouua 25. de gueris, & 25. malades; on va incontinent à *Andiataé*, en faire le raport à ce personnage, qui renuoie dès le l'endemain *Saoffarinon*, pour travailler à guérir le reste, mais ce fust à sa confusion, il ne voulut pas [167] prèdre la peine d'aller visiter les malades, il donna charge qu'ils se trainassent eux mesmes, ou qu'on les luy apportast en la cabane d'un nommé *Oonchiarré* où il y auoit desia force malades, mais ce dessein luy reüssit fort mal, & on ne vist cette seconde fois aucun bons effects de ses remedes, car quelques-vns ne voulurent pas y aller pour se sentir trop foibles; la mesme nuict vne femme de la cabane mourut, & le l'endemain matin vne autre qu'on y auoit apporté, pour celle-cy le P. Superieur l'instruisit

to whom he taught the secrets of his art and communicated his power,—as a token of which he left them each a Turkey's wing, adding that henceforth their dreams would prove true. He also commissioned them to send, after a few days, some one to report to them the success of their remedies. 4 or 5 days afterwards, all the cabins were visited to ascertain with certainty the number of those who were cured and of the sick, in order to inform *Tehorenhægnon* thereof. According to their count, they found 25 cured and 25 sick; some one went straightway to *Andiataé* to bear report thereof to this personage, who sent *Saossarinon* the next day to strive to cure the rest, but it was to his own confusion. He would not [167] take the trouble to go and visit the sick, but gave orders that they should drag themselves, or that they should be carried to him, in the cabin of one *Oonchiarré*, where there were already a great many sick people. But this plan resulted very badly for him, and this second time no good effects were seen from his remedies, for some would not go there because they felt too weak. The same night a woman of the cabin died, and the next morning another one, who had been carried there; as to the latter, the Father Superior instructed and baptized her with a great deal of satisfaction. Moreover, he did so well that those gentlemen, the substitutes of *Tehorenhægnon*, were obliged to throw aside their Turkey wings and renounce their office.

On the 25th, *Tonneraouanont*, the little sorcerer whom I mentioned above, died in the village of *Onnentisati*; he was still at *Ossossané* on the 23rd, but, finding himself extremely ill, and seeing that there was no more help for him, he had himself carried to *Onnentisati*,

& la baptifa, avec beaucoup de fatisfaction. Au reſte il fit ſi bien que ces meſſieurs les ſubſtituts de *Tehorenhaegnon*, furent contraints de ietter leur aiſle de coq d'Inde, & renoncer à leur office.

Le 25. *Tonneraoüanont*, ce petit forcier dont ie parlois cy deuant, mourut au bourg d'*Onnentifatj*; il eſtoit encor à *Oſſoſſané* le 23. mais ſe trouuant extraordinairement mal, & voiât qu'il n'y auoit plus de remede, il ſe fit tranſporter à *Onnentifatj*, teſmoignant qu'il vouloit mourir au lieu de ſa naiſſance, il ordonna auſſi qu'on le miſt en terre afin que comme il eſtoit vn demon, il retournaſt au lieu d'où il eſtoit venu, pendant ſa maladie il ſe plaignit, à ce qu'õ dit d'une certaine diableſſe, qu'il appelloit ſa ſœur, d'autât qu'elle ſ'eſtoit [168] incarnée en meſme temps que luy dans le ventre de ſa mere, c'eſtoit elle à l'entendre qui eſtoit la cauſe de ſa mort, & qui luy auoit rompu la iambe, d'autant que contre ſa volonté, il auoit voulu traiter d'autres malades que ceux de la cabane de *Tondaaiondi*.

Le P. Superieur baptifa quinze perſonnes en ce voyage. La Prouidence de Dieu parut particuliere-ment en la conuerſion de deux, dont l'une apres auoir reſiſté pluſieurs iours au baptême, touſiours en vn danger manifeſte de mort, & en tel eſtat qu'il n'y auoit gueres d'apparence qu'elle deuſt paſſer la iournée, Dieu luy conſerua la vie, iuſques à ce que ſon mary furuint qui ayât eſté baptiſé auparauant par le pere en une ſemblable extremité, l'exhorta ſi bien & ſi efficacement qu'elle ſe laiſſa vaincre, & teſmoigna en fin eſtre fort contente de receuoir le baptême. L'autre fut vn ieune homme qui faiſoit paroître aſſez bonne volonté pour le baptême, mais ſon beau-pere

asserting that he wished to die in the place of his birth. He also ordered that they should put him in the ground, in order that, as he was a demon, he might return to the place whence he had come. During his sickness he complained, according to report, of a certain she-devil whom he called his sister, inasmuch as she had been [168] incarnated, at the same time as he, in the womb of his mother. It was she, according to his story, who was the cause of his death, and who had broken his leg, inasmuch as, against her will, he had tried to treat other patients than those of the cabin of *Tondaaiondi*.

The Father Superior baptized fifteen persons, on this journey. The Providence of God appeared particularly in the conversion of two, to one of whom, after she had resisted baptism for several days,—always in manifest danger of death, and in such a condition that there was little probability of her living through the day,—God preserved her life until her husband appeared, who, having been baptized by the father previously, in a similar extremity, exhorted her so well and so effectively that she allowed herself to be subdued, and at last evinced great willingness to receive baptism. The other was a young man, who showed himself favorably enough inclined towards baptism; but his father-in-law and mother-in-law opposed him in this so strongly that it was impossible to resist them. Meanwhile, the danger of death was increasing. The father went there 3 or 4 times a day, without being able to find opportunity for speaking to him, there being always some hindrance; now they were making a feast, now the Medicine man was there, and very [169] rarely did the father-in-law or mother-in-law leave him. God

& fa belle-mere s'y oppofoient de telle forte qu'il n'y auoit pas moien de paffer outre; cependât le danger de mort alloit croiffant; le pere y alloit 3. & 4. fois le iour, fans pouuoir trouuer la commodité de luy parler, il y auoit toufiours quelque empeschement, tantost on y faisoit feftin, tantost le Medecin y estoit, & iamais [169] presque le beau pere, ou la belle mere n'en parloient [*sc.* partoient], Dieu enfin voulut que le beau pere n'y eftant pas, la belle mere fut inuitée à vn feftin dans vn autre cabane, de forte que le P. Superieur se trouua fort heureufemēt feul auec le malade; comme il l'auoit def-ja instruit quelques iours auparauant, l'affaire fut bien toft faite, & le baptifa incontinent auec beaucoup de confolation de part & d'autre, le pere ne faisoit que d'acheuer, que la belle mere entra, elle ne s'estoit mife qu'en chemin pour aller à ce banquet, & en auoit incontinent quitté le deffein. La diuine bonté auoit difposé ce moment pour faire misericorde à ce pauvre ieune homme, fans doute par les merites de S. Ioseph qui fut inuocé fort particulièrement en cette occasion, auffi bien qu'en la precedente, c'est nostre refuge ordinaire en femblables neceffitez, & d'ordinaire auec tels fucez que nous auons fujet d'en benir Dieu à iamais, qui nous fait cognoître en cette barbarie le credit de ce S. Patriarche aupres de fon infinie misericorde.

Le 28. le P. Superieur retourna à *Ihonattiria*, pendant fon abfence nous auons fait quelques courfes à *Oüenrio*, & à *Anonatea*, où il y auoit force malade. Le 21. le P. Pierre Pijart auoit baptifé deux femmes, l'une à *Anonatea* que nous auons veuë & instruite, le P. Chastellain [172 i.e., 170] & moy, deux iours auparavant, l'autre à *Oüenrio*, qui mourut incontinent

finally willed that, the father-in-law being absent, the mother-in-law was invited to a feast in another cabin, so that the Father Superior very fortunately found himself alone with the sick man. As he had already given him instruction, several days before, the affair was soon completed, and he baptized him forthwith, with much consolation on both sides. The father had only finished, when the mother-in-law entered; she had just started on her way to this banquet, and had suddenly given up her intention. The divine goodness had prepared this moment for an act of mercy to this poor young man, doubtless through the merits of St. Joseph, who was invoked very specially on this occasion, as well as on the preceding one. He is our usual refuge in such necessities, and generally with so much success that we have reason to bless God forever, who reveals to us in this barbarism the influence of this Holy Patriarch with his infinite mercy.

On the 28th, the Father Superior returned to *Iho-nattiria*. During his absence we made some visits to *Ouenrio* and to *Anonatea*, where there were a great many sick people. On the 21st, Father Pierre Pijart had baptized two women, one at *Anonatea*, whom we had seen and instructed, Father Chastellain [172 i.e., 170] and I, two days before; the other at *Ouenrio*, who died immediately afterwards with marked indications of predestination. It was a providence of God that the Father should make this little journey on the 20th, for if he had waited until the next day, as he had planned, he would have found her incapable of baptism; but he felt himself inwardly inspired to go and lodge there the day before her death. Upon his arrival, before going to her cabin,

apres auec de grands signes de predestination, ce fut vne prouidence de Dieu que le Pere fit ce petit voyage dès le 20. car s'il eust attendu au lendemain, comme le dessein en auoit esté pris, il l'eust trouuée incapable du baptesme, mais il se sentit interieurement inspiré d'y aller coucher dès le iour precedēt de sa mort; à son arriuée auant que d'aller à la cabane de celle-cy, il en auoit visité d'autres, qui auoient refusé nettement le baptesme; & mesme il passa le soir à instruire vne femme, qui estoit tout aupres d'elle, qui paroissoit bien mal, & demandoit fort instamment le baptesme; pour l'autre à qui Dieu pre-paroit le ciel, le pere n'y pensa quasi pas, aussi ne iugea il pas neceffaire de luy parler encor des affaires de son salut, ne s'apperceuant pas du danger auquel elle estoit, cependant elle eut assez de peine à passer la nuict. Le lendemain matin le Pere les retourna visiter: car il s'estoit retiré dans vne autre cabane, son dessein principal estoit de baptiser celle qu'il auoit instruite, & Dieu le conduisit tout d[r]oit à l'autre, en vn mot il l'instruisit & la baptisa, elle mourut au bout d'une heure ou deux; & celle qui auoit demandé si ardemment le baptesme le soir precedent, n'en voulut ouyr parler en [171] façon du monde, *Vnus assumetur, alter relinquetur*. Nous visitâmes encor ces deux bourgades quelques iours apres le P. Pierre Chastelain & moy, mais nous n'y auions trouué aucune disposition pour le baptesme, les vns auoient perdu le iugement, & les autres manquoient de bonne volonté.

Le 30. nostre grand lac se prit tout à fait, il y auoit long temps qu'il estoit glacé iusques a quelques Isles; mais au delà, les vents presque continuels, auoient tousiours rompu les glaces, il ne se gele par tout que

he had visited some others, who had bluntly refused baptism; and he even passed the evening instructing a woman who was very near her, who appeared quite sick and very earnestly requested baptism; as to the other one, for whom God was preparing heaven, the father hardly gave her a thought, nor did he judge it necessary to speak to her again on the subject of her salvation, not perceiving the danger in which she was, yet she was hardly able to live through the night. The next morning, the Father returned to visit them, for he had withdrawn to another cabin. His chief purpose was to baptize her whom he had instructed, and God led him straight to the other one; in short, he instructed and baptized her, and she died at the end of an hour or two; while the one who had so eagerly requested baptism the evening before, would not hear of it in [171] any way whatever. *Unus assumetur, alter relinquetur*. We again visited these two villages some days afterwards, Father Pierre Chastellain and I; but we found there no inclination towards baptism, some having lost consciousness, and others lacking the good will.

On the 30th, our great lake was entirely covered with ice. It had been frozen for a long time, up to certain Islands; but beyond these the almost continual winds had always broken the ice. It does not freeze everywhere except in very calm weather. It is a convenience to these peoples; for, as soon as the ice is strong enough, they take corn to the Algonquins, and bring back quantities of fish. We have had a long Winter this year; it began on the 10th or 12th of October, and has greatly encroached upon the Spring; there is little appearance of a favorable year, if the goodness of God is not interposed. Here

de grâd calme, c'est vne commodité pour ces peuples, car auffi tost que la glace est assez forte, ils portent des bleds aux Algonquins, & en rapportent force poiffon. Nous auõs eu vn long Hyuer cét année, il a commêcé dés le 10. ou 12. d'Octobre, & a beaucoup anticipé sur le Printemps, il n'y a gueres d'apparence d'une bonne année, si la bonté de Dieu n'y met la main: nous voicy au 30. de May, & à peine les bleds commencênt ils à leuer, encor n'est-ce qu'en quelques endroits, plusieurs n'ont pas encor semé & les autres se plaignênt que leurs grains sont pourris dans terre; il y a 15. iours que nous auõs des pluyes presque cõtinuelles

Le 1. de Feburier nous partismes pour aller à *Ossossané*, le Pere Pierre Pijart & moy; [172] nous y seiournasmes iusques au 13. nous baptisâmes cinq personnes, nous en instruisîmes plusieurs autres, mais ne les trouuâs pas encor en danger, nous n'auions pas iugé à propos de precipiter leur baptesme. Nous trouuâmes vn grand changement dans la cabane d'un nommé *Tondaiondi*, tandis que le petit forcier *Tonneraouanont* y estoit, nous y auions toujours esté fort mal receus nommément sur le fuiet du baptesme, nous y auions esté chargez d'iniures, & tout fraichement le P. Superieur auoit fait tout son possible pour gagner vne pauvre femme malade, mais outre qu'elle auoit escouté fort froidement le discours qu'il luy auoit fait du Paradis & de l'enfer, son pere n'auoit tesmoigné aucune inclination pour son baptesme; & auoit donné à cognoistre au pere, qu'ils ne faisoient pas grand estat de ce que nous enseignions, que pour eux ils auoient aussi bien que nous vn lieu affeuré, où alloiênt les ames de leur parens de-

we are at the 30th of May, and the corn has hardly begun to grow, and this only in some places; many have not yet planted seed, and others complain that their seed is rotting in the ground; we have had almost continual rain for 15 days.

On the 1st of February, we departed to go to *Ossossané*, Father Pierre Pijart and I; [172] we remained there until the 13th, and baptized five persons; we instructed several others, but, finding them not yet in danger, we did not consider it wise to hasten their baptism. We found a great change in the cabin of one *Tondaiondi*; while the little sorcerer *Tonneraouanont* was there, we had always been very badly received, especially upon the subject of baptism. We had been loaded with insults there; and but recently the Father Superior had done his best to win a poor sick woman. But, besides that she had listened very coldly when he talked to her about Paradise and hell, her father had not shown any inclination to have her baptized, and had given the father to understand that they did not attach much importance to what we taught them,—that, as for them, they had, as well as we, a certain place where the souls of their dead relatives went, *Ahahabreti onaskenonteta*, “We have,” said he, “a certain road that our souls take after death.” Since the death of this little sorcerer, God had (it seems) changed their hearts. We had scarcely any hope of finding this patient still alive, whom her relatives had abandoned, as it were, after the departure of the Father Superior. In [173] fact, we found that her leggings and moccasins had already been put on, according to the custom of the country, and her mind was so far gone that we judged her thereafter incapable of baptism.

functs, *Ahahabreti onaskenonteta*, nous auõs, dit-il, vn chemin affleuré, que tiennent nos ames apres la mort. Depuis la mort de ce petit forcier, Dieu leur auoit (ce femble) changé le cœur, nous n'auions quasi point d'esperance de trouuer encor en vie cette malade, que ses parens auoiët comme abandonnée dès le depart du P. Superieur, de [173] fait nous trouuafmes qu'on l'auoit desia chauffée & bottée selon la coustume du païs, & avec si peu de iugement, que nous la iugeafmes pour lors incapable du baptesme. Le 3. l'esprit luy estant reuenue, Dieu nous fit la grace de la baptiser. Elle mesme de son propre mouuement fait entendre à son pere, qu'elle desiroit estre baptisée; luy respondit qu'il en estoit fort content, & apres son baptesme se conjoüit avec elle du bon-heur que elle auoit d'estre en estat d'aller au ciel, luy representant que desia plusieurs de ses parens qui estoient morts Chrestiens y estoient, & qu'il desiroit aussi luy mesme estre baptisé. Ce mesme iour nous rencontrafmes vn ieune homme qui nous tint vn discours qui cõsolera V. R. Il s'estoit desia rencontré fort heureusement en vn de nos premiers voïages comme i'instruïsois vn malade, & auoit pris grand plaisir d'entendre les commandemens de Dieu, & m'auoit prié dès lors de les repeter encor vne fois; & en cette seconde rencontre, me parlant d'une fême vefue que i'auois baptisé, & qui s'estoit guerïe, il me demanda ce qu'elle deuoit faire pour aller au ciel, luy aians respondu qu'elle deuoit garder les commandemens de Dieu, & luy en ayãt dit le sommaire; pour moi, me dit-il, ie les ay gardez depuis que ie les ay apris, & suis resolu [174] de les garder toute ma vie; il me repeta les poincts que le P. Super. leur auoit particu-

On the 3rd, consciousness having returned to her, God granted us the grace to baptize her. She herself of her own free will gave her father to understand that she desired to be baptized; he replied that he was very glad of it, and after her baptism rejoiced with her over her good fortune in being fitted to go to heaven, representing to her that already several of her relatives who had died Christians were there, and that he himself also desired to be baptized. On that same day, we met a young man who held with us a conversation that will console Your Reverence. We had already had a very agreeable encounter with him in one of our first journeys, when I was instructing a sick man, and he had taken great pleasure in hearing the commandments of God, begging me then to repeat them to him once more; and in this second meeting, speaking to me of a widow whom I had baptized and who had recovered, he asked me what she should do in order to go to heaven. Having answered him that she must keep the commandments of God, and having given him a summary of them, "As for me," he said, "I have been keeping them since I learned them, and have resolved [174] to keep them all my life." He repeated to me the points that the Father Superior had especially recommended to them, and added that when he happened to dream at night, the next morning he addressed God and said to him, "My God, I have dreamed; but, since you do not wish us to depend upon our dreams, I shall not trouble myself about them." He said, moreover, that he was careful to pray to God every day; and, as for that young woman, that she probably would marry again, but that this marriage would be permanent. Thereupon he put to me a question,

lièrement recommandé, & adioustâ que quand il luy arriuoit de songer la nuict, le matin il s'adreffoit à Dieu, & luy disoit: Mõ Dieu i'ay songé, mais puis que vous ne voulez pas que nous nous arrestiõs à nos songes, ie ne m'en mettrai pas en peine, au reste qu'il auoit soin de prier Dieu tous les iours, & pour cette ieune femme, qu'elle estoit pour se remarier, mais que ce mariage feroit stable. Là dessus il me fit vne question, & me demanda ce que deuoit faire vne femme, à qui son mary ne luy gardoit pas la fidelité, & si elle ne pouuoit pas aussi mener la mesme vie de son costé; ie luy respondis que non, qu'elle pecherait griefuement, & feroit contre les Commandements de Dieu; pour conclusion ie l'exhortai à continuer dans la bonne volõté qu'il auoit de seruir Dieu, luy promettât que nous l'instruiriõs quelque iour plus particulièrement. Ce ieune homme a l'esprit bon & paroist fort honneste pour vn Sauuage.

Le 4. Dieu nous enuoia dequoy faire du biẽ à nos malades, & resiouir nostre hõte, qui estoit court de poisson. Robert que nous auions mené avec nous, tua deux Outardes; il n'y auoit de bonne fortune que 4. ou 5. personnes bien malades, de forte que nous les [175] peufmes aisement obliger, sans faire parler les autres; & le gibier est si rare parmi les Sauuages, que quoy qu'ils fussent 20. ou 25. dãs nostre cabane, & que nostre hõte en eust enuoyé à ses amis, ils s'estimerẽt encor auoir fait tres-bonne chere, & toute la cabane retentissoit de ho, ho, ho, & entre autres vne vieille, qui est la femme de nostre hõte, s'adressant à nostre chasseur luy fit son remerciement en ces termes, ho, ho, ho, *Echiongnix & Jagon achitec*, Ah mon nepueu ie te remercie, prends courage pour de-

asking me what a woman ought to do whose husband was not faithful to her, and if she might not also lead the same life, on her part. I answered him "no," that she would commit a grievous sin, and would act contrary to the Commandments of God. In conclusion, I asked him to continue in the good purpose that he had to serve God, promising him that we would some day instruct him more particularly. This young man has a good mind, and appears very honest for a Savage.

On the 4th, God sent us something with which to benefit our sick and to rejoice our host, who was short of fish. Robert, whom we had taken with us, killed two Bustards. Very fortunately, there were only 4 or 5 persons very sick, so that we [175] could easily oblige them without causing the others to complain; and game is so rare among the Savages that, although there were 20 or 25 in our cabin, and although our host had sent some to his friends, still they considered that they had fared very well, and the whole cabin resounded with "ho, ho, ho." Among others, an old woman, the wife of our host, addressing herself to our hunter, thanked him in these words, "ho, ho, ho, *Echiongnix et sagon achitec*," "Ah, my nephew, I thank thee; be of good heart for the morrow." In fact he killed 4 or 5 more of them, so that we had something with which to make soup for two sick people in our cabin, and carried some to certain others who were most in need of it. But our host did not approve of this, and we contented ourselves afterwards with carrying them some pieces of Bustard, entirely raw, teaching them to make soup therefrom. At this time we had an amusing encounter; upon carrying some broth to a sick wom-

main, de fait il en tua encor 4. ou 5. de forte que nous eufmes dequoy faire quelques bouillons à deux malades de la cabane, & en porter à quelques autres qui en auoient le plus de befoin, & neantmoins nostre hofte ne le trouuant pas bon, nous nous contentafmes par apres de leur porter quelques morceaux d'Outarde toute cruë, & de leur apprendre à en faire des bouillons, en cette occafion nous fifmes vne agreable rencontre: comme nous portiōs vn bouillō à vne malade, le Medecin s'y trouua, c'est vn des Sauuages des plus graues & des plus ferieux que i'aie veu, il prend le bouillon le regarde & tire d'une certaine pouldre qu'il auoit dans fon fac, il en prit dans fa bouche, & la cracha fur le bouillon puis choiffant le meilleur le fait manger à la malade.

[176] Le 5. nous baptifafmes chez nostre hofte vne vieille femme, ie l'auois instruite quelques iours auparauant avec beaucoup de fatisfaction, depuis fon bapteme particulierement, nous l'entendions de l'autre bout de la cabane où nous eftions, fe recōmander à Dieu le matin & le foir, & faire quelque petite priere que nous luy auions apriſe, elle reffētoit de tres grādes douleurs, & cependāt nous la trouuions toujours difposée a auoir recours à Dieu. Le Capitaine *Andahiach* fon frere, nous pria fort inſtāmēt de luy dōner quelque remede pour le mal de teſte, dont elle ſe plaignoit, nous diſant que le P. Superieur & Simon Baron en auoiēt dōné à quelques vns qui ſ'en eſtoiet biē trouuez; ie ne pūs m'imaginer autre choſe ſinon qu'il parloit de quelques vnguēs dont on ſ'eſtoit ſeruy pour quelques ēflures de ioies qui auoient abouty par dehors; ie luy monſtray vne petite boite où il y en auoit de pluſieurs fortes, il ſe trouua que c'eſtoit iuſte-

an, we found the Physician there. He is one of the most dignified and serious Savages that I have seen. He took the broth, looked at it, and then drew out a certain powder that he had in his bag; he put some of it in his mouth, spit it out upon the broth, and then, choosing the best of it, made the patient eat it.

[176] On the 5th, we baptized an old woman in the house of our host. I had instructed her some days before, with great satisfaction; after her baptism, especially, we heard her from the other side of the cabin in which we were, commending herself to God morning and evening, and offering some little prayer that we had taught her. She felt a great deal of pain, and yet we found her always disposed to have recourse to God. The Captain *Andahiach*, her brother, begged us very earnestly to give her some remedy for the pain in her head, of which she complained, telling us that the Father Superior and Simon Baron had given one to some of them, who had been thereby benefited. I could not imagine what this might be, unless he spoke of some ointments which had been used for certain swellings of the cheeks that had broken out on the outside. I showed him a little box in which there were several kinds of these, and it proved that they were exactly what he wanted. I told him from the first that I did not think these were good for this woman's trouble; nevertheless, as he persisted, and urged me to give her some of them, I asked him which color he wished, for I had 5 or 6 different kinds; having shown me the red, the [177] white, and the green, I made her a large plaster of these, which I applied to her forehead. How powerful is the imagination, here as well as in France! The next day she found herself greatly re-

ment ce qu'il demãdoit: ie luy dis d'abord que ie ne pẽois pas que cela fust bõ pour le mal de cette fẽme, neãtmõins luy persistãt tousiours & me presãt de luy en dõner, ie luy demãday de quelle couleur il en vouloit, car i'ẽ auois de 5. ou 6. façõs & mayãt mõstrẽ du rouge du [177] blanc, & du vert, ie luy en fis vn grand emplastre que ie luy appliquay au front; que l'imagination est puiffante icy aussi bien qu'en France; le lendemain elle se trouua grandement soulagee, & *Andahiach* me pria de ne point faire part de ce remede à d'autres, & le referuer feulement pour leur cabane, ie luy respondis qu'il ne se mist pas en peine, & que tandis que nous en aurions ils n'en manqueroient point; si ie l'eusse voulu croire ie luy en eusse fait aussi vn emplastre pour luy couurir l'estomac où estoit tout son mal; elle ne laissa pas de mourir deux ou trois iours apres.

Le mesme 5. iour de Feburier le conseil s'assemble chez le Capitaine *Andahiach*, où presidoit le forcier *Tsendacoüane* du bourg d'*Onnentsati*. Car le sieur *Tehorenhachnen* & ses substituts n'estoient plus en credit, cettui cy parla en maistre & en Prophete, & dit que si on ne faisoit ce qu'il ordonneroit que la maladie dureroit iusques au mois de Iuillet, au contraire si on luy obeissoit, & si on luy accordoit ce qu'il demanderoit, il donnoit parole que dans dix iours le bourg en feroit tout à fait guaranty. Il ordonna donc premierement que d'orefnauant on mit les morts en terre, & qu'au prin-temps on les tireroit [178] pour les mettre dans des tombeaux d'écorces dressez sur quatre piliers à l'ordinaire. Secondement qu'on ne leur donnaist point de nattes au moins neufves. Troisiẽmement qu'on luy fist present de 5. pains de

lieved, and *Andahiach* begged me not to share this remedy with the others, and to reserve it for their cabin alone. I replied to him that he should not trouble himself, and that as long as we had any they should not want for it. If I had consented to follow her advice, I would also have made her a plaster to cover her stomach, where all her pain was. She died, however, two or three days afterwards.

On the same 5th day of February, the council assembled at the house of the Captain *Andahiach*, where the sorcerer *Tsendacouane*, of the village of *Onnentisati*, presided, for sieur *Tehorenhachnen* and his substitutes were no longer in good standing. This latter one spoke with authority and as a Prophet,—saying that, if they did not do what he should order, the sickness would last until the month of July; if, on the contrary, they obeyed him, and if they granted what he should ask, he gave his word that in ten days the town should be entirely secured against it. Accordingly, he ordered, first, that they should henceforth put the dead in the ground, and that in the spring they should take them out [178] to place them in bark tombs raised upon four posts, as usual. Secondly, that they should give them no more mats, at least no new ones. Thirdly, that they should give him a present of 5 cakes of tobacco. His request was immediately granted, one of the sons-in-law of our host furnishing this contribution. They reassembled towards evening outside the village. I was twice invited to this council. One of the Captains warned the children in a loud voice not to make any noise; a great fire was lighted, and the sorcerer—after having represented to those present the importance of the affair—threw therein the 5 cakes of tobacco that

petun; sa requeste luy fut incontinent accordée vn des gēdres de nostre hoste fournit à cette contribution. On se r'assembla [*sc.* rassembla] sur le foir hors du bourg, on m'inuita à ce conseil par deux fois, & vn des Capitaines aduertist à haute voix les enfans de ne point faire de bruit. Ils allumerent vn grand feu, & le forcier apres auoir representé aux assistans l'importance de la chose, y ietta les 5. pains de petun qu'on luy auoit donné en adressant sa priere au Soleil, aux Demōs & à la Peste, les coniurant de quitter leur païs & se transporter au plustost au pays des Hiroquois.

Le 8. nostre hoste ayāt fait tout fraischement bōne chere & prenant goust aux outardes voyant que nostre chasseur manquoit de pouldre s'offrit luy mesme pour en aller querir, nous luy accordāmes plus volontiers pour auoir dequoy faire du bien à nos malades, aussi bien estiōs nous au bout de quelques petites douceurs que nous auions apporté. [179] Ce nous fut vne belle leçō de voir vn viellard aagé de plus de 60. ans entreprendre 4. grandes lieues en la faison la plus fascheuse de l'année, en esperance de manger vn morceau de viande, il y auoit trois pieds de neige par tout & s'il ny auoit point ēcore de chemins faits, aiāt neigé toute la iournée precedente, & si ie ne me trōpe vne partie de la nuit.

Sur le foir le Capitaine *Andahiach* alla par les cabanes publier vne nouuelle ordonnāce du forcier *Tfondacoianné*. Ce persōnage estoit à Onnentifati & ne deuoit retourner qu'vn iour apres, il faisoit ses preparatifs c'est a dire quelques fueries & festins pour inuocquer l'assistance des demons & rendre ses remedes plus efficaces. Cette ordonnance cōsistoit a

had been given him,¹⁶ while addressing his prayer to the Sun, to the Demons, and to the Pest, conjuring them to leave their country, and to repair as soon as possible to the country of the Hiroquois.

On the 8th, our host,—who had been recently enjoying good fare and had acquired a taste for bustards,—seeing that our hunter was in need of powder, offered to go himself in quest of some: We gave our consent to this more willingly that we might have something that would benefit our patients, especially as we were at the end of the little sweetmeats that we had brought with us. [179] It was a good lesson to us to see an old man more than 60 years of age undertake a journey of 4 long leagues, in the most trying season of the year, in the hope of getting a piece of meat to eat. There was everywhere three feet of snow; and no paths had yet been made, as it had been snowing all the preceding day, and, if I am not mistaken, part of the night.

Towards evening, the Captain *Andahiach* went through the cabins to publish a new order of the sorcerer *Tsondacouanné*. This personage was at *Onnen-tisati*, and was not to return until the next day. He was carrying on his preparations, that is to say, certain sweatings and feasts, in order to invoke the assistance of the demons, and to render his remedies more efficacious. This prescription consisted in taking the bark of the ash, the spruce, the hemlock, and the wild cherry, boiling them together well in a great kettle, and washing the whole body therewith. He added that his remedies were not for women who were in their courses, and that care should be taken not to go out of their cabins barefooted, in the evening.

On the 9th, our host returned, and brought us

prêdre de l'écorce de frefne, de fappin, de pruffe, de merifier, faire biẽ bouillir le tout dans vne grãde chaudiere, & s'en lauer par tout le corps; il adioufta que fes remedes n'estoient point pour les fẽmes qui estoient dans leur moys, & qu'on se gardaft bien de fortir le soir nuds pieds hors des cabanes.

Le 9. nostre hôte retourna, & nous aporta de la pouldre; mais de malheur pour [180] luy la chaffe ne reũffit plus; auffi auoit ce estẽ vne retraite car ce n'estoit pas la saison du gibier. Auãt que de se coucher il ietta du petun au feu & pria les demons d'auoir foin de sa cabane; quel creue cœur pour nous de ne pouuoir empescher ces infames Sacrifices;

Le 10. on fit vne danse pour la fantẽ d'vn malade, il y auoit deux iours qu'il en auoit eu le fonge, & qu'on trauailloit apres les preparatifs, tous les danseurs estoient contre-faits en bossus, avec des masques de bois tout à fait ridicules, & chacun vn baston en main, voila vn excellente medecine, à la fin de la danse au commandement du forcier *Tsondacoũane*, tous ces masques furent pendus au deffus d'vne perche au deffus de chaque cabane, avec des hommes de paille aux portes pour faire peur à la maladie & donner l'espouuante aux demons qui les faisoient mourir.

Ce mesme iour le forcier qui estoit venu dẽs le iour precedent s'en retourna & demanda 8. pains de petun, & trois poissons de diuerfes especes, à sçauoir vn *Atsihiendo*, vn poisson qu'il appellent du bord de l'eau, & vne anguille; des pains de petun il en emporta 4. & les 4. autres seruirent à faire vn Sacrifice aux diable cõme on auoit fait deux [181] iours auparauant nostre hôte fit auffi le sien, nous leurs en

some powder. But unfortunately for [180] him, hunting was no longer successful; for the mild weather had ceased, and it was not the season for game. Before going to sleep, he threw some tobacco upon the fire and prayed the demons to take care of his cabin. How our hearts ached, that we could not prevent these infamous Sacrifices!

On the 10th, they performed a dance for the recovery of a patient. He had dreamed about it two days before, and since then they had been making their preparations. All the dancers were disguised as hunchbacks, with wooden masks which were altogether ridiculous, and each had a stick in his hand. An excellent medicine, forsooth! At the end of the dance, at the command of the sorcerer *Tsondacouane* all these masks were hung on the end of poles, and placed over every cabin, with the straw men at the doors, to frighten the malady and to inspire with terror the demons who made them die.

On this same day, the sorcerer, who had come the day before, returned, and demanded 8 cakes of tobacco and three fish of different species,—namely, an *Atsihiendo*, a fish they decoy from the edge of the water, and an eel. Of the cakes of tobacco, he carried away 4, and the other 4 served to make a Sacrifice to the devils, as had been done two [181] days before; our host made his also. We told them our opinion of this, at the time, but without effect; their heads seemed to be disordered, and it was almost words lost to speak to them about it. Also we observed that God visibly abandoned them; for, notwithstanding the diligence we used in visiting the cabins, two or 3 died without baptism. One had been partly instructed, but he had been reported to

tesmoignions dans l'occasion nostre sentiment, mais sans effet, ils auoient la ceruelle comme renuersee, c'estoit presque paroles perduës que de leurs en parler; aussi nous remarquions que Dieu les abandonnoit à veüe d'œil; nonobstant la diligence que nous apportions à visiter les cabanes, deux où 3. moururent sans baptême, l'un auoit esté instruit en partie, mais on nous le faisoit comme vne personne qui alloit se guerissant, les autres auoient esté emportez à l'improuist dès le commencement de leur maladie.

L'onze nous visitâmes vne femme fort malade, esperans que Dieu luy auroit peut estre changé le cœur, car nous n'y auions rien peu gagner iusques alors, mais nous la trouuâmes aussi opiniastre que iamais, & pour tout ce que nous luy pûmes dire de l'enfer, elle ne nous respondit autre chose sinon quelle ne vouloit en aucune façon estre baptisée, elle mourut sur le soir. Le Capitaine *Andahiach* fit vne ronde par toutes les cabanes, & exhorta à haute voix les femmes à prendre courage, & à ne se point laisser abbattre de tristesse pour la mort de leur parents, & que quand les ieunes hommes viendroient leur [182] apporter du chamure [*sc.* chanvre] pour filer, qu'elles leurs rendissent volontiers ce petit seruice, que leur dessein estoit de faire des armes pour aller au Prin-temps à la guerre contre les Hiroquois, & les mettre en assurance & en estat de pouoir trauailler paisiblement a leurs champs. Au reste ces armes ne sont pas à l'épreuve du mousquet comme fçait V. R. aussi est ce bien assez que la fleche ne les puisse fausser.

Le 12. de grand matin nostre hôte adressa sa priere aux demons, iettant du petû dans le feu pour la conseruation de sa famille: sur le soir on leur fit

us as a person who was on the way to recovery; the others had been carried off unexpectedly, at the beginning of their sickness.

On the eleventh, we visited a very sick woman, hoping that God had perhaps changed her heart, for up to that time we had been able to gain nothing from her. But we found her as obstinate as ever; and, to all that we could say to her about hell, she answered nothing except that she would by no means be baptized; she died towards evening. The Captain *Andahiach* made a round of all the cabins, and in a loud voice exhorted the women to take courage and not to allow themselves to be cast down with sorrow on account of the death of their relatives; and that, when the young men should come [182] to bring them some hemp¹⁷ to spin, they should willingly render them this little service; that it was their intention to make weapons to go to war in the Spring against the Hiroquois, and to place them in security and in a position to be able to work peaceably in their fields. However, these weapons [shields] are not proof against muskets, as Your Reverence knows, and it is quite enough if the arrow cannot indent them.¹⁸

On the 12th, early in the morning, our host addressed his prayer to the demons, throwing some tobacco in the fire for the preservation of his family. Towards evening they publicly made a 3rd sacrifice of 4 cakes of tobacco, which was followed by a din and clatter which arose from all the cabins and lasted a good quarter of an hour. They beat so hard upon the pieces of bark that it was not possible to hear oneself. Their purpose was, according to what they told us afterwards, to frighten the disease and put it to flight; and in order that nothing be want-

publiquement vn 3. sacrifice de 4. pains de petun, qui fut fuiuy d'un tintamare & dun chariuary qui se fit par toutes les cabanes, & dura bien vn bon quart d'heure, ils frapoient si rudement contre des escorces qu'il n'estoit pas possible de s'entendre. Leur desseing estoit à ce qu'ils nous dirent par apres de faire peur à la maladie & la mettre en fuite; & affin que rien ne manquaît à cette ceremonie comme ces marques [*sc.* masques] de bois & ces hommes de paille n'auoient esté pendus au dessus des cabanes que pour donner l'epouuente à la maladie & aux demons, nostre hôte les coniuira de faire bonne garde, & pour se les rendre plus fauorables il ietta vn morceau de petun dā[s] [183] le feu en leur honneur. Quelles extremitez pour des hōmes raisonnables; Tout cela nous fit refouldre le lendemain a penser efficacement à nostre retour, voyāt que parmy tous ces desordres nos S. myſteres ne pouuoient pas estre receus & traictez avec le respect & la reuerēce qu'ils meritēt, & que nous estiōs souuēnt contrains de souffrir beaucoup de choses, tant pour ne les pouuoir empêcher que pour n'estre pas encore capables de leur en témoigner cōme il faut nos sētīmēs. Nous prīmes d'autāt plus aysemēt cete resolutiō qu'il y auoit pour lors fort peu de maladies [*sc.* malades].

Nous partīme dōques le 13. & ariuame au giste bien auāt dās la nuit avec beaucoup de peine, car les chemins n'estoiēt largez qu'enuirō d'un demy pied ou la neige portoit, & si vous détourniēs tāt soit peu a droite ou à gauche vous en auiēs iusques à my cuisse.

(Continued in Vol. xiv.)

ing to this ceremony, as those wooden masks and straw men had been hung over the cabins merely to terrify the disease and the demons, our host conjured them to keep a good watch; and, to render them more favorable, he threw a piece of tobacco into [183] the fire, in their honor. What extremes for reasonable men! All this made us resolve the next day to think seriously about our return,—seeing that among all these lawless acts our Holy mysteries could not be received and treated with the respect and reverence they deserved; and that we were often obliged to suffer many things, as much because we were powerless to prevent them, as that we were not yet capable of properly expressing our sentiments in regard to them. We made this decision all the more readily because there were at that time very few sick people.

We departed, therefore, on the 13th, and reached home very late at night, after considerable trouble,—for the paths were only about half a foot wide where the snow would sustain one, and if you turned ever so little to the right or to the left you were in it half way up your thighs.

(Continued in Vol. xiv.)

NOTES TO VOL. XIII

(Figures in parentheses, following number of note, refer to pages of English text.)

. 1 (p. 21).—After Champlain's death, a document purporting to be his last will and testament was presented to the authorities, by which he bequeathed to the chapel of Nôtre Dame de Récouvrance, at Quebec, all his furniture then in Canada,—also the sum of 3,800 livres, which he had invested in the Company of New France (vol. vii., note 18; cf. Faillon, as there cited, and his statement—p. 286 of his first volume—that Champlain had 900 livres in the private company); Kingsford says that this document was in another handwriting than Champlain's. Madame de Champlain (*née* Hélène Boullé) made no opposition to this will, and it was affirmed by the Prévôté of Paris; but it was contested by others of Champlain's relatives, who finally (March, 1639) secured its annulment in a higher court,—mainly on the ground that the will was in contravention of the antenuptial contract executed by Champlain.—See Ferland's *Cours d'Histoire*, vol. i., p. 273; Faillon's *Col. Fran.*, vol. i., pp. 286, 287; Kingsford's *Canada*, vol. i., p. 133.

Madame de Champlain entered (1645) an Ursuline convent in Paris; while still a novice, she founded a convent of that order at Meaux, in which she took her final vows, and where she died (Dec. 20, 1654).

2 (p. 27).—Du Creux locates Teanaustayé (St. Joseph) between the present Coldwater and Sturgeon rivers, toward the sources of those parallel streams. Fifty years ago, Martin thus identified it with a newly-found site in that locality: "Ducreux's map and historical references seem to indicate as its site a point now called Irish Settlement, in the north of Medonte district. Traces of a large Indian town, and especially fragments of coarse pottery, are found here."—See his *Life of Jogues* (Shea's transl.), p. 231. Since Martin's time, the forest has been more widely cleared, and two or three other important sites have been found in the above-mentioned neighborhood, apparently confirming his view. The "Irish Settlement" referred to has for many years been called Mount St. Louis, in the mistaken belief that the mission of St. Louis was in its immediate neighborhood; the name should rather have been Mount St. Joseph.

Taché (see his map in Parkman's *Jesuits*) favors a location sev-

eral miles farther south. But a cogent (and apparently conclusive) argument in favor of Martin's opinion is that the site described by him bears the invariable mark of conflict,—a tract strewn with iron tomahawks,—and that these characteristic tokens have not been found south of that locality. But tracts containing tomahawks have been found at intervals along the road to St. Michael's (distant four miles to the northwest), confirming the accounts of the retreat thither by the survivors of the catastrophe of 1648. At that time, St. Joseph, before its destruction by the Iroquois, was occupied by 400 families (*Relation* of 1649).—A. F. HUNTER.

3 (p. 27).—This poisonous root is also mentioned by Sagard (*Voy. Hurons*, p. 286). It was probably that of the May apple, or mandrake (*Podophyllum peltatum*, Linn.), of which Brunet says: "The root is a violent poison, which was sometimes used by the savages when they could not outlive their sorrows."—*Catalogue des Plantes Canadiennes* (Quebec, 1865), livr. 1, p. 15. Champlain (Laverdière's ed., pp. 518, 519) describes this plant, which he found growing abundantly in the Huron country.

4 (p. 45).—*Sonontouan*: the chief village of the Iroquois tribe of Senecas (vol. viii., *note* 21). For sketch of the Onontaehtonon (Onondagas), see vol. viii., *note* 34.

5 (p. 49).—Tondakhra was on the western side of the north peninsula of Tiny township, near Lafontaine P. O. A site there corresponds to the position assigned to this village by Du Creux.—A. F. HUNTER.

6 (p. 55).—This clan occupied the village of Scanonaenrat (vol. viii., *note* 38), where was the mission of St. Michael.

7 (p. 61).—*Ataconchronons*: perhaps a misprint for *Ataronchronons*, as it appears in *Relation* of 1640. This clan was located eastward of the Wye River, between the Attignaouantans and the Arendarrhonons (see map in Parkman's *Jesuits*); and among them were planted the missions of Ste. Marie and St. Louis.

8 (p. 107).—*Oki*: a Huron appellation (Iroquois, *otkon*) of various imaginary supernatural beings, corresponding to the *manitous* of the Algonkins. These spirits were sometimes benignant, sometimes malevolent; they were localized in streams, rocks, mountains, or the sky; others, again, had but vague and indefinite attributes, and were attached to no locality (vol. v., *note* 41). *Oki* apparently signifies "that which is above," and was applied to any existence or phenomenon that proved unintelligible to the savage mind. To the missionaries, this word seemed oftenest synonymous with "demon" or "devil;" but Brébeuf admits (vol. x., p. 161) that, with the Hurons, the *oki* they imagine in the sky is really their idea of God as the creator and ruler of the universe. Each Indian had a tutelary manitou or demon, who controlled his actions and destiny,—usually

symbolized for him by a certain beast, bird, or fish, or even by a stone, a feather, or other inanimate object.

Dorman regards this belief in and worship of animal manitous as the result of animism, or spirit-worship. "Among primitive peoples, all animals are supposed to be endowed with souls. In many cases, the souls of human beings have transmigrated into animals. Hence, among many of our wildest tribes a likeness has been recognized between an animal and some deceased relative or friend, and the animal has been addressed as the person would have been, and has been honored on account of such resemblance with an adoration which, among primitive peoples, is equivalent to worship. In the cosmogony of many of the tribes, animals have figured as the progenitors of the tribe, and in a few tribal traditions they appear as creators."—(*Prim. Superstitions*, p. 221.) See also Parkman's *Jesuits*, pp. lxix.-lxxi.; and Brinton's *Myths of New World* (3rd ed.), pp. 62-65.

9 (p. 125).—The villages included under the name of Khinonasca-rant, occupied a locality two leagues distant from Ihonatiria, probably indicated by the Karenhassa of Du Creux's map.—A. F. HUNTER.

10 (p. 131).—For account of the game of crosse, see vol. x., p. 185, and *note* 19.

11 (p. 151).—Regarding this use of wampum, see vol. xii., *note* 32.

12 (p. 189).—The village of Anonatea was in the extreme north of Tiny township, situated on the leading trail to the large village of Ossossané. Wenrio and Anonatea were each about a league from Ihonatiria, but in different directions, and nearer to it than were any others of the Huron villages.—A. F. HUNTER.

13 (p. 191).—It was these Indians from Lake Nipissing, to whom Claude Pijart and Charles Raymbault were sent on a special mission in 1640 (vol. xi., *note* 16).

14 (p. 211).—This attempt of the Island tribe to incite the Hurons to hostilities against the Iroquois, is described by Brébeuf in his *Relation* of 1636 (vol. x., pp. 75-77).

15 (p. 237).—The name Angoutenc is probably only a typographical variation of Angwiens (vol. x., *note* 20), caused by a misprint in one of the names.

16 (p. 261).—Regarding offerings of tobacco to the manitous, see vol. x., *note* 15. Cf. mention of such offerings, in vol. xii., *note* 5.

17 (p. 265).—Lescarbot (*Nouv. France*, p. 837) describes the wild hemp of Canada and Acadia, saying: "In both, is abundance of excellent Hemp that their soil produces spontaneously. It is taller and slenderer, also whiter and stronger, than is ours in this country [France]." Champlain also found a native hemp on the New England coast; and Slafter says: "This was plainly our Indian hemp,

Asclepias incarnata. 'The fibres of the bark are strong, and capable of being wrought into a fine soft thread; but it is very difficult to separate the bark from the stalk. It is said to have been used by the Indians for bow-strings.'—*Vide* Cutler in *Memoirs of the American Academy*, vol. i., p. 424."—See description of this *Asclepias* in Dodge's *Useful Fiber Plants* (U. S. Dept. of Agriculture, Washington, 1897), pp. 71–72.

18 (p. 265).—The shields of the North American Indians were circular, somewhat convex, and 12 to 26 inches in diameter. The material was thick rawhide, usually that of the buffalo and elk—frequently hardened with glue, and contracted by heat; the process by which this was accomplished is fully described by Catlin, in his *Illustrations of N. Amer. Indians* (10th ed., London, 1866), vol. i., p. 241, with illustrations of shields, in plates 18, 101½. Champlain (*Voyages*, Laverdière's ed., p. 513) figures the leathern shield used by the Cheveux-Relevés (Algonkin). Lafitau (*Mœurs des Sauvages*, t. ii., p. 197) thus describes those of the Iroquois: "Their shields were of osier or of bark, covered with one or more skins stretched across; some of these are of but one skin, very thick. They have these shields of all sizes, and of all varieties of shape." Some fifty specimens of American shields are in the collection of the U. S. National Museum.

Besides their main defense, the shield, armor for the body was largely used by the American aborigines. This consisted of a sleeveless jacket or coat, or a wide band around the body, made of various substances fitted to ward off or resist blows. Various types of this armor—overlapping plates, wooden slats or rods laced together, skins, etc.—distinguished different groups of tribes. Those in use among the Atlantic tribes, though not extant in specimens, are sufficiently described by historians. Cartier (*Brief Récit*, Tross ed., fol. 27) thus mentions the armor of the Agouionda (apparently an Iroquois clan), as described to him by the people of Hochelaga: ". . . who are armed even to the fingers, showing us the fashion of their armor, which is of cords and wood, laced and woven together." Lafitau (*ut supra*) says: "Their cuirasses were also a tissue of wood, or of small reed-stems, cut in proportioned lengths, crowded closely together, very neatly woven and enlaced with small cords made of deerskin. They had cuisses and braces [armor for thighs and arms] of the same material. These cuirasses were proof against arrows armed with bone or stone, but not against those mounted with iron."

Consult Hough's "Primitive American Armor," in *U. S. Natl. Mus. Ann. Rep.*, 1893, pp. 627–651, for full description and numerous illustrations of defensive armor among American aborigines.

The Jesuit Relations
and
Allied Documents

L'an mil six cent trente neuf le samedi Cinquiesme Jour de Mars
 Le present contract de donation et fondation a été apporté au Greffier
 du Chappelle de Paris Et iceluy instrument accepté Et lu pour approuver
 aux charges clauses et conditions y contenues et de luy que Contraint
 et l'Escheq Et Louis Bureau presteur dudit contract Et Louis procureurs
 de parhier Ignorant de iceluy Regard a été enregistré au greffier
 quatre volume des Instructions dudit Chappelle au vant l'ordonance
 Ce neanmoins ledit Bureau au dieu nom qui dees a l'origine a demandé
 ache luy octroyé et baillé ce present acte pour tenir Et valloir
 auxdits parties En l'an mil et Lxxv. ce jour de mai son, Ce fut fait
 audit Chappelle. L'an et jour que dessus Signé luy et luy
 l'année

۱۹۴۵
۱۹۴۶

Collection pour la Copie de
Hollande de la copie de

FACSIMILE OF DU QUEN'S HANDWRITING.

[Selected from his copy of Chevalier de Sillery's donation to the Jesuits, dated Paris, Feb. 22, 1639.]

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XIV

HURONS AND QUEBEC: 1637-1638

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EDITORIAL STAFF

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	{ FINLOW ALEXANDER
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	{ CRAWFORD LINDSAY
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PREFACE TO VOL. XIV

The greater part of Le Mercier's (Huron) contribution to the *Relation* of 1637 (Document XXIX.) was presented in our Vol. XIII. We now give the remainder of the Huron report, which thus closes the entire document.

Le Mercier continues his record of missionary labors among the plague-stricken Hurons, — nursing the sick, consoling the afflicted, and baptizing dying children and those adults who at the point of death turned to this rite as a protection from the fires of hell. In the intervals of these labors, the Fathers learn what they can of the native language, “all the secret of which,” says the author, “consists in the conjugations of verbs.” In this they are greatly aided by “some catechisms prepared for them last year by Louis de Sainte-Foy, upon the mysteries of the life, death, and passion of Our Lord.”

In March, the missionaries submit to some of the clans certain questions — whether they are ready to believe in and accept the faith; whether they are willing that some of the Frenchmen should become allied to them by marriage; and if there is any probability of the reunion of the natives hereabout to those of the Bear clan, from whom they had become estranged. The second of these queries is readily answered in the affirmative; but they hesitate as to the others.

In April, Garnier and some of the domestics spend a fortnight in a trip to the neighboring Tobacco Nation, during which they baptize fifteen sick persons.

May 3, a fire occurs not far from the mission house, in a cabin occupied by some orphans, whose relatives had been carried off by the pestilence; not only the villagers, but the missionaries, contribute to a fund for the relief of these children, who thus find themselves in better circumstances than before. In this month of May, a new mission house is established at Ossossané, under the charge of Pierre Pijart, and here Garnier soon joins him.

In the final chapter of this report to Le Jeune, Le Mercier relates at length "the happy conversion of Tsiouendaentaha, the first adult savage baptized in good health in the Huron country," which event fills the souls of the Fathers with gladness.

XXX. The *Relation* for 1638 consists of two parts: Part I., on the missions of New France in general, by the superior, Le Jeune, and closed at Three Rivers, August 25, 1638: Part II., the annual report to Le Jeune, from the Huron missions, by Le Mercier, dated at Ossossané, June 9, 1638. In the present volume, we publish Part I., reserving Part II. for Vol. XV.

Le Jeune begins his *Relation* by naming "the four batteries that shall destroy the empire of Satan," which the missionaries are now ranging against as many defenses of that empire—superstition, error, barbarism, sin. These engines of war are: the study of the native languages, the establishment of a hospital, seminaries for Indian children, and the substitution among the savages of a sedentary for a nomadic mode of life.

The writer then recounts minutely the conversions and baptisms of the past year. Notable among these are: an Algonkin who, lying for months at the point of death, is restored to health through the prayers of the Fathers—not only is he baptized, and made a catechumen, but his wife, sister, and three children; two young men, pupils in the Huron seminary; the wife and children of Pigarouich, the “sorcerer” with whom the missionaries had so many encounters the previous year. Pigarouich burned all the utensils of his art, and since then has steadily refused to practice it, though many times tempted by valuable gifts to do so. The religious experiences of a young Algonkin catechumen, and the proofs of sincerity shown by him, are also rehearsed.

A notable event now occurs,—the establishment of the residence of St. Joseph de Sillery, four miles above Quebec, through the munificence of Noël de Sillery, a Knight of Malta, who, having become a priest, dedicated his fortune to pious works. At this residence are established two Algonkin families, comprising about twenty persons, who consent to settle there and till the soil for their living,—the beginning of an Indian village, where the native converts can be withdrawn from their savage associations, and kept under French and Christian influences. Sillery has by this time become a center for gathering the vagrant savages of that region, and giving them religious instruction.

Progress is also reported from the station at Three Rivers; the savages eagerly bring their children for baptism; “these sacred waters, having many times saved the lives of entire families, are now in great esteem among them.” The medicine men are losing

their influence; the "eat-all" feasts and consultation of demons are no longer practiced.

After its early trials, the seminary for the Hurons is now prospering. One of its pupils, converted to the faith, returns to the Huron country with one of the Fathers, to allay the excitement and discontent of the people, who have been threatening the missionaries sent there—accusing them as sorcerers, who have brought thither the pestilence for the ruin and death of the natives. Besides the seminary for the Hurons, others have been begun near Quebec, for the Algonkins and Montagnais; the mission has now in charge fifteen of these Indian children, who must be supported and educated.

Jerome Lalemant, Simon le Moyne, and François du Peron arrive in the spring of 1638, and are forthwith sent to the Huron country; on the way thither, they meet with various annoyances and losses.

In addition to gentlemen already named, the following have recently rendered material assistance to the editor: Père Colombier, S. J., librarian of l'École de Sainte-Geneviève, and M. Girard de Rialle, director of the Archives au Ministère des Affaires étrangères, Paris; Dr. Herbert Friedenwald, superintendent of MS. department, Library of Congress, Washington; Rev. W. O. Raymond, president of New Brunswick Historical Society, St. John, N. B.; Rev. Oswald Mueller, S. J., of the College of the Sacred Heart, Prairie du Chien, Wis.; Dr. G. Devron, New Orleans; Dr. J. N. B. Hewitt, of the Bureau of Ethnology, Washington; and Dr. John G. Henderson, Chicago.

R. G. T.

MADISON, WIS., January, 1898.

XXIX (concluded)

LE JEUNE'S RELATION, 1637

ROUEN: JEAN LE BOULLENGER, 1638

Part I. (Le Jeune's *Relation* proper, and his *Dernière Lettre*) appeared in Volumes XI., XII. Part II. (Le Mercier's *Huron Relation*) was commenced in Volume XIII., and is completed in the present volume.

[183] Pēdāt nostre seiour d'*Offosanē* le P S. & le P. C. G. firēt vn petit voiage qui n'est pas a obmettre. Le 5. de ce mois ils baptiferēt 2, malades à Anonatea & le lēdemain 6. aux Biffiriniēs (qui hiuernoiet à 1. quart de lieüe) 1 petit enfāt tout fraifchemēt nay. Par vne prouidēce de Dieu biē particuliere, ils auoient eſté iufques là dés le iour precedent, & auoient viſité toutes les cabanes: mais nayant rien trouué qui fuſt capable de les y arreſter plus [184] long-temps, ils en eſtoient partis à deſſein de retourner dés le ſoir à la maiſon, à vn quart de lieuē de là ils s'eſtoient apperceus qu'un chien qui les auoit fuiuis ne paroifſoit, vn chien n'eſt pas peu de choſe en ce pays, & cettuy-cy fait beaucoup en ce rencontre, neantmoins ils ne s'en eſtoient pas mis autrement en peine, ſçachant bien que ce n'eſtoit pas la premiere fois qu'il eſtoit retourné tout ſeul; eſtant aupres d'Aneatea [Anonatea] la neige commença à tomber ſi eſpaiſſe qu'ils auoient aſſez de peine à ſe conduire, de forte qu'il leur fallut contre leur deſſein paſſer la nuict en cette bourgade. Le lendemain matin par vne prouidence particuliere de Dieu, le chien ne ſe trouuant point ils ſe reſolurent de l'aller chercher iufques aux Biffiriniens, ils ne furent pas pluſtoſt au village qu'on les auertit qu'une femme eſtoit accouchée la nuict, mais que ſon enfant eſtoit mort, c'eſtoit aſſez dire pour ne s'en remuer pas davantage, neantmoins Dieu qui auoit deſſein de ſauuer cette petite ame, les inſpira d'aller voir la mere, ils trouuerēt cette femme bien malade, & l'enfant encor avec vn peu de vie, le P. Garnier le baptiſa ſans que ſes parents s'en apperceuffent, il auoit à ce deſſein par preuoyance trempé ſon mouchoir dans l'eau [185] auant que d'entrer dans la cabane, peut eſtre ſi on

[183] During our sojourn at *Ossosanë*, the Father Superior and Father Charles Garnier made a little trip which is not to be overlooked. On the 5th of this month, they baptized 2 sick persons at *Anonna-tea*; and the next day, the 6th, with the *Bissiriniens* (who were wintering a quarter of a league from there),¹ a little newborn child. By a very special providence of God, they had gone as far as this place the day before, and had visited all the cabins, but, finding nothing sufficient to detain them there [184] longer, they had departed, intending to return in the evening to their home. At a quarter of a league from there, they perceived that a dog which was following them had disappeared. A dog is no small thing in this country, and this one performed an important part in this case. However, they did not trouble themselves any further about it, knowing well that this was not the first time that it had returned all alone. Being near *Aneatea* [*Anonatea*], the snow began to fall so thickly that they had considerable difficulty in finding their way, so that, contrary to their intention, they were obliged to pass the night in that village. The next morning, through a special providence of God, the dog not being found, they resolved to go in quest of it as far as the *Bissiriniens*. They were hardly in the village before they were informed that a woman had been delivered of a child during the night, but that her child was dead. This was enough to cause them to give no more heed to the matter; but God, who intended to save this little soul, inspired them to go and see the mother. They found this woman very sick, and the child still barely alive. Father Garnier baptized it without the knowledge of its parents,—having, for this purpose,

eust consulté là dessus la mere elle n'en eust pas esté d'auis, les Algonquins ne sont encor gueres capables du fainct baptesme, peu de temps apres ce petit Ange s'enuola au Ciel.

Le 20. nous apprîmes d'Anons [Aënon] vne nouvelle opinion touchant la maladie qu'il couroit vn bruit quelle estoit venuë des Agniehenon qui l'auoient apportée des *Andastoerhonon* qui est vne nation vers la Virginie. Ces peuples dit on en auoient esté infectez par Ataentsic, qu'ils tiennent estre la mere de celuy qui à fait la terre, qu'elle auoit pafsé par toutes les cabanes de deux bourgs, & qu'au second on luy auoit demandé, mais en fin pourquoy est-ce que tu nous fais mourir, & qu'elle auoit fait cette responce, d'autant que mon petit fils Iouskeha est fasché contre les hommes, ils ne font que se faire la guerre & s'entre-tuër les vns les autres, il est maintenant resolu en punition de cette inhumanité, de les faire tous mourir. Vostre R. me permettra s'il luy plaist de retrencher d'oresnauant semblables contes aussi bien on me presse de tous costez, & on me menace tous les iours qu'on va mettre incontinent les canots à l'eau i'iray iusques ou ie pourray, & escriray [186] iusques au iour de l'ébarquement, si ie n'arriue au terme, quelque autre s'il luy plaist, luy mandera le reste l'année prochaine.

Depuis enuiron le 20. de Fevrier iusques à la semaine de la Passiõ nostre principal employ fut l'estude de la langue. Le P. S. nous auoit deja cõposé quelque discours qui nous auoient grãdemēt façonné dans l'instructiõ des Sauuages; & pẽdant le Carefme il nous a expliqué quelques Catechismes que Louys de ste. Foy nous auoit tourné l'an passé sur les mistere

had the foresight to dip his handkerchief in water [185] before entering the cabin. Perhaps if the mother had been consulted thereupon, she would not have been favorable to it; the Algonquins are as yet hardly fit for holy baptism. Shortly afterwards, this little Angel flew away to Heaven.

On the 20th, we learned from Anons [Aëmons] a new opinion concerning the malady,—that a report was current that it had come from the Agniehenon, who had brought it from the *Andastoerhonon*, a nation in the direction of Virginia.² These tribes, it is said, had been infected therewith by Ataentsic, whom they hold to be the mother of him who made the earth; that she had passed through all the cabins of two villages, and that at the second they had asked her, “Now, after all, why is it that thou makest us die?” and that she had made this answer, “Because my grandson, Iouskeha, is angry at men,—they do nothing but make war and kill one another; he has now resolved, as a punishment for this inhumanity, to make them all die.” Your Reverence will permit me, if you please, to shorten, from now on, stories of this kind,—especially as they crowd me upon all sides, and warn me every day that they are going to launch the canoes immediately. I shall go as far as I can, and shall write [186] up to the day of the embarkation. If I do not reach the end, some one else, if you please, will acquaint you with the rest next year.

From about the 20th of February up to Passion week, our chief occupation was the study of the language. The Father Superior had already composed some discourses for us, which had accustomed us, in great measure, to the instruction of the Savages;

de la vie, mort & passion de N. S. qui nous ont encor grandemēt aydé nōmement en ce point. Nous auiōs deffein de trauailler cette année au Dictionnaire. mais dieu nous à mis dans la neceffité de nous contēter de ce que nous auiōs; on na pas laiffé par fa ste. grace de faire vn grand progrez en la langue, de forteq; maintenāt s'il eft queftiō de faire quelques petites courfes pour vifiter & instruire quelque Sauuage, le P. S. trouue des persōnes toutes disposées a partir, & ny en a pas vn de nous autres qui ne se tienne heureux d'al[1]er cooperer au salut de quelque ame. Nous auōs bien fuiet de remercier cette infinie bonté qui nous donne vne si grande affectiō pour cette lāgue barbare, apres nos exercices de deuotion nous n'a-uōs point de [187] plus grande consolatiō que de vaquer à cette estude, ce font nos entretiēs les plus ordinaires, & nous recueillōs tous les mots de la bouche des Sauuages cōme autāt de pierres precieufes pour nous en feruir par apres a faire éclatter à leurs yeux la beauté de nos s. myfteres. Depuis peu le P. S. a trouué de belles ouuertes pour distinguer les cōiugaifons des verbes, en quoy confiste tout le fecret de la langue, car la plus part des mots se coniuguent, tāt plus on ira en auāt, on ira touiours decourant nouveau pays.

Le 2. iour de Mars vne vieille fēme mourūt en nostre bourgade, le P. S. lauoit baptisée quelques iours auparauant. Le lendemain il baptifa à Anno-natea vn ieune enfant de 9. à 10 ans, la maladie y continuoit touiours & n'en est pas encore partie.

Le 7. on trouua vn ieune hōme roide mort étēdu fur la neige à vne portée de mousquet de nostre cabanne, le P. S. & F. Petitpré allāt du matin à Ouērio

and during Lent he explained to us some Catechisms that Louys de ste. Foy had translated for us last year upon the mystery of the life, death, and passion of Our Lord, which also greatly aided us, especially in this respect. We had intended to work this year upon the Dictionary, but God has placed us under the necessity of contenting ourselves with what we had. We have not failed, through his holy grace, to make great progress in the language,—so that now, if there is a question of making little trips to visit and instruct some Savage, the Father Superior finds persons all ready to go; and there is not one of us who does not consider himself happy to go and co-operate in the salvation of some soul. We have good reason to thank this infinite goodness which gives us so great a liking for this barbarous language. After our devotional exercises, we have no [187] greater consolation than to devote ourselves to this study; it is our most common subject of conversation, and we gather up all the words from the mouths of the Savages as so many precious stones, that we may use them afterwards to display before their eyes the beauty of our holy mysteries. Within a short time, the Father Superior has discovered excellent methods of distinguishing the conjugations of the verbs, in which the whole secret of the language lies; for the greater part of the words are conjugated. However far we advance, we shall still continue to discover new lands.

On the 2nd day of March, an old woman died in our village, whom the Father Superior had baptized a few days before. The next day, he baptized at Annonatea a young child between 9 and 10 years old. The disease still continued there, and has not yet departed thence.

auoient ouy fa voix còme d'une personne qui se mouroit, & estàs en resolution de l'aller chercher s'il eût crié encor vne fois, mais les forces luy ayans manqué, & quelques Sauvages difans, les vns que c'estoit vne ame qui se plaingnoit, les autres vn chien: ils auoient continué leur chemin sans se mettre dauantage en peine, [188] Nos Sauvages discoururent fort sur la mort de ce pauvre ieune homme, entre autres choses plusieurs attribuerent la cause de sa mort à vn larcin qu'il auoit fait aux Algonquins dont on le trouua faisi, ce qui les faisoit parler de la sorte n'estoit pas la cognoissance qu'ils ont que Dieu deffend & punit le larcin, c'est à quoy ils ne pensoient gueres, mais ils fondoient leur opinion sur la parole du forcier *Tsondacoüanc* qui auoit dit quelque temps auparauant que quiconque déroberoit les lignes des Algonquins où les amorces de leurs ameçons, il ne manqueroit point d'estre incontinent faisi de la maladie.

Le 9. Le Pere Superieur & le Pere Charles Garnier allerent visiter quelques malades au bourg d'Onnen-tifati où ils baptiserent vn petit enfant.

Le 12. Le Pere Garnier & moy nous baptifames vne femme à vne petite bourgade que nous appellons *Arendaonatia*; ce fut avec vne consolation toute particuliere; de fait Dieu luy ayant depuis rendu la santé il luy est demeuré vn grand estime du saint baptesme, nous à tesmoigné beaucoup de bonne volonté pour garder les commandemens de Dieu & à feruy mesme à instruire quelques autres Sauvages.

[189] Le 15. j'accompagnay le Pere Superieur à *Anonatea*, où il baptisa vne femme fort malade, de la nous allasmes visiter les Algonquins où nous auions appris qu'il y auoit aussi quantité de malades; nous

On the 7th, a young man was found quite dead, stretched out upon the snow, within musket-range of our cabin. The Father Superior and François Petitpré, going that morning to Ouenrio, had heard his voice, as of a dying person, and resolved to go and seek him if he had called once more; but as his strength failed him, and as some of the Savages said it was a soul complaining, and others that it was a dog, they had continued on their way without giving themselves any further concern about it. [188] Our Savages dwelt at length upon the death of this poor young man, several attributing the cause of his death, among other things, to a theft he had committed among the Algonquins, in which they happened to catch him. What made them talk in this way was not the knowledge they possess that God forbids and punishes theft,—that was something for which they cared little; but they based their opinion upon the word of the sorcerer *Tsondacouane*, who had said some time before that whoever stole the Algonquins' lines, or the baits from their hooks, would, without fail, be immediately attacked by the disease.

On the 9th, the Father Superior and Father Charles Garnier went to visit some sick people in the town of Onnentsisati, where they baptized a little child.

On the 12th, Father Garnier and I baptized a woman in a little village that we call Arendaonatia,³ doing so with a very special feeling of consolation. In fact, God having since restored her health, she has conceived a very high opinion of holy baptism, and has evinced much good will in keeping the commandments of God and even in aiding to instruct some of the other Savages.

[189] On the 15th, I accompanied the Father Su-

vismes entre autres vn nommé *Oraöüandindo*, qui mourut deux où trois iours apres, nous auions vne particuliere obligation à ce Sauuage. Le P. Supérieur fit tout son possible pour le rendre capable de nos mysteres & du baptesme, de fait il sembloit du commencement y vouloir prester l'oreille, par apres neantmoins se voyant pressé de respondre distinctement il prit pour pretexte qu'il n'entendoit pas bien, on fait venir vn Sauuage de sa nation qui en effet entend & parle excellemment bien Huron qui luy repetoit fort fidelement en sa langue tout ce que disoit le pere. Apres tout cela nous ne pûmes tirer autre chose de luy, sinon qu'il ne sentoît aucune inclination d'aller au Ciel veu qu'il n'auoit là aucune cognoissance, & pour tout ce que le pere luy peut dire, iamais il ne fit autre responce. Nous eûmes tousiours cette consolation que le Capitaine, & plusieurs qui estoient là furent à cette occasion pleinement informez de ce que nous pretendons en ce pays, & qui nous sommes, car ils nous aduouèrent [190] ingenuëment que iusques alors ils ne nous auoient pas pris pour des hommes engendrez à l'ordinaire des autres, mais pour de vrais demons incarnez, & nous dirent que ceux de l'isle les auoient mis dans cette creance. A entendre les vns & les autres ie veux dire les Hurons & les Algonquins, ces messieurs la nous prestent souuent de semblables charitez.

Le 17. i'accompagné encor le P. S. à Iahenhouton ou demeure le chef du conseil de cette pointe, le fuiet de ce voyage estoit pour leur faire 3. propositions. La 1. s'ils n'estoiët pas enfin en resolutiõ de croire ce que nous enseignons, & d'embrasser la foy, la 2. s'ils auroient pour agreable que quelques vns de nos Fran-

perior to *Anonatea*, where he baptized a very sick woman; thence we went to visit the Algonquins, where, we had learned, there were also a number of sick people. We saw among others one *Oraouandindo*, who died two or three days afterwards. We were under a special obligation to this Savage. The Father Superior did all in his power to fit him for our mysteries and for baptism; in fact, he seemed at first willing to lend an ear; but afterwards, seeing himself pressed to answer definitely, he made a pretext that he did not fully understand. They summoned a Savage of his own nation who, in fact, understands and speaks Huron extremely well, and who very faithfully repeated to him, in his own tongue, all that the father said. After all that, we could draw nothing else from him except that he did not feel any inclination to go to Heaven, seeing that he had no acquaintances there; and to all the father could say to him, he never made any other answer. We always had this solace, that the Captain, and several who were there, were upon this occasion fully informed of what we are aiming at in this country, and who we are; for they confessed to us [190] ingenuously that until then they had taken us not for men engendered in the fashion common to others, but for real incarnate demons,—telling us that the people of the island had led them into this opinion. According to them,—I mean the Hurons and the Algonquins,—those gentlemen often render us similar kindnesses.

On the 17th, I again accompanied the Father Superior to *Iahenhouton*, where resides the chief of the council of this place. The object of this journey was to make them 3 propositions: 1st, whether they had

çois se mariaffēt au pluſtoſt dans leurs pays, la 3. s'il y auoit quelque apparence de reünion entre eux & ceux d'*Oſſoſané* & de quelques bourgs circonuoiſins. Voſtre R. ſcait le ſuiet de leur diuiſion, nous luy en eſcriuiſmes amplement l'an paſſé à l'occafion de la feſte des Mors. Pour ce qui eſt de la premiere propoſitiō nous n'eufmes pas toute la ſatiſfaction poſſible, ce Capitaine n'eſt pas des plus grands eſprits du monde, au moins hors du tracas de leurs affaires, pour [191] la ſeconde & la troiſieſme ils la gouſterent fort, & tefmoignerent nous auoir beaucoup d'obligation de cette ſi etroitte alliance que nous voulions faire avec eux, & de ce q; nous nous intereſſions ſi fort pour le bien du pays. A cette occaſion ils nous aduouerent les mauuais deſſeins qu'ils auoient eu cet hyuer ſur nos vies, aians appris à ce qu'ils penſoient de bonne part, que l'oncle de feu Eſtienne Bruſlé, en vengeance de la mort de ſon nepueu, d'ont on n'auoit tiré aucune ſatiſfaction, auoit êtrepris la ruine de tout le pays, & auoit cauſé cette maladie contagieufe. Et ſur ce que le Pere témoigna qu'il ſouhaitteroit bien fort que ces articles fuſſent propoſes en vne aſſemblée generale, il reſpondit que la choſe n'eſtoit pas impoſſible, qu'ils en confereroient entre eux, & nous en diroient par apres leur ſentiment, neâtmoins que pour ce qui eſtoit des mariages qu'il n'eſtoit pas neceſſaire de faire tant de ceremonies que ceux des François qui eſtoient en reſolution de ſe marier, auoient la liberté de prendre des femmes ou bon leur ſembleroit, que ceux qui ſ'eſtoient mariez par le paſſé n'auoient point demandé vn cōſeil general pour cela [192] mais qu'ils en auoient pris par où ils en auoient voulu. Le Pere reſpondit à cela qu'il

not at last resolved to believe what we taught, and to embrace the faith; 2nd, whether it would be acceptable to them that some of our Frenchmen should marry in their country as soon as possible; 3rd, whether there was any probability of a reunion between them and the people of *Ossosané* and some of the surrounding villages. Your Reverence knows the cause of their division; we wrote to you about it fully last year, on the occasion of their feast of the Dead.⁴ As regards the first proposition, we did not gain all the satisfaction possible; this Captain is not one of the most intelligent men in the world, at least outside the little perplexities of their affairs; as for [191] the second and third, they approved of them heartily, and assured us that they were under a great obligation to us for this so close alliance that we wished to make with them, and for our great interest in the welfare of the country. Upon this occasion they confessed to us the evil designs they had had this winter upon our lives,—having learned from a reliable source, as they thought, that the uncle of the late Estienne Bruslé, in revenge for the death of his nephew, for which no satisfaction had been obtained, had undertaken the ruin of the whole country, and had caused this contagious disease. And thereupon, as the Father declared that he greatly desired to have these matters proposed in a general assembly, he replied that the thing was not impossible, that they would confer about it among themselves and give us their opinion afterward; however, concerning the marriages, it was not necessary to go through so many ceremonies,—that those Frenchmen who had resolved to marry were free to take wives where it seemed good to them; that those

estoit bien vray que les François qui s'estoiët autrefois mariez dans le pays n'auoient point fait tant de bruit, mais auffi que leur pretenſions estoient bien eſloignées des noſtres, que leur deſſein auoit eſté de ſe faire barbares & ſe rendre tout à fait ſemblables à eux, & que nous au contraire nous pretendions par cette alliance les rendre ſemblables à nous, leur donner la cognoiſſance du vray Dieu & leur apprendre à garder ſes ſaints commandemens, & que les mariages dont nous parlions feroient ſtables & perpetuels; & leur propoſa tous les autres auantages qu'ils en tiroient, ces eſprits brutaux ne s'arreſterent gueres aux ſpirituels; les temporels furent plus à leur gouts, ils n'en euſſent ſouhaitté que des aſſeurances bien certaines. Quelques iours apres ce Capitaine nous vint trouuer en l'abſence, du Pere Superieur nous teſmoignant qu'ils auoient conſeré entre eux touchant les trois propoſitions qui auoient eſté faites, que les anciens les auoient fort agréés, & qu'il estoit venu pour s'eſclaircir ſur quelques doutes qu'ils auoient ſur le mariage, & premierement il nous dit qu'ils feroient bien aiſe de ſçauoir ce qu'un mary [193] dōneroit à ſa fēme, que parmy les Hurons la couſtume estoit de dōner beaucoup, au reſte c'eſt à dire vne robe de caſtor, & peut eſtre quel que collier de porcelaine, 2. ſi la femme auroit tout en ſa diſpoſition, 3. ſ'il prenoit enuie au mary de retourner en France, ſ'il emmeneroit ſa femme avec ſoy, & au cas qu'elle demeurast, queſt-ce qu'il luy laiſſeroit à ſon départ, 4. ſi la femme venoit à manquer, & que ſon mary la chaffast; ce qu'elle emporteroit, tout de meſme, ſi de ſon plain gré la fantaſie luy prenoit de retourner chez ſes parens. Toutes ces queſtions montrent qu'ils y auoiēt

who had married in the past had not demanded a general council for that purpose, [192] but that they had taken them in whatever way they had desired. The Father replied to this that it was very true that the Frenchmen who had hitherto married in the country had not made such a stir about it, but also that their intentions were far removed from ours,—that their purpose had been to become barbarians, and to render themselves exactly like them. He said that we, on the contrary, aimed by this alliance to make them like us, to give them the knowledge of the true God, and to teach them to keep his holy commandments, and that the marriages of which we were speaking were to be stable and perpetual; and he laid before them all the other advantages they would derive therefrom. These brutal minds gave but little heed to the spiritual considerations; the temporal were more to their taste, and of these they wished to have very definite assurances. Some days later, this Captain came to see us in the absence of the Father Superior, assuring us that they had conferred among themselves touching the three propositions that had been made; that the old men were very favorable to them, and that he had come in order to be enlightened concerning certain doubts they had about marriage. And first, he told us, they would be very glad to know what a husband [193] would give to his wife; that among the Hurons the custom was to give a great deal besides,—that is to say, a beaver robe, and perhaps a porcelain collar. 2nd, whether the wife would have everything at her disposal. 3rd, if the husband should desire to return to France, whether he would take his wife with him; and, in case she remained, what he would leave her

pensé. Nous fîmes ce que nous peufmes pour les contenter. Là deffus, luy telmoignant au reste que quãd il en auroit cõferé avec le P. Sup. qui l'expliqueroit en bons termes, ils auroient tout fuiet de demeurer plainement fatisfaits de nostre procedé en ce point. Voyla où nous en fommes de ces mariages; quelque vns de nos François auoient bien eu la pensée de passer plus outre, & d'en venir à l'exécution, & la chose semble estre bien auantageuse pour le Christianisme: mais quelques empeschemens se font iettez à la trauerse. La chose merite bien vne meure deliberation, il y à bien des considérations a faire auant que de [194] s'engager dans le mariage, sur tout parmy des peuples barbares comme ceux-cy.

Pour ce qui regarde la reünion de toute cette nation des Ours, c'est vne affaire encor indecise; le P. Superieur a fait à ce dessein plusieurs voyages, soubz l'esperance qu'on nous auoit donné d'un conseil general, il leur auoit mesme donné parole, que s'il n'estoit questiõ que de quelque present, nous estions resolu de ne rien espargner en ceste occasion: & tout fraichement estant à *Ossossanè*, où quelques anciens tenoient la chose comme faite, il nous auoit mãdé que nous luy enuoiaffions douze cens grains de pourcelleine, pour presenter aux deux parties qui deuoient s'assembler à *Andiataé*. De fait la pluspart des Capitaines des bourgades de cette pointe, s'estoient mis en chemin, mais celuy qui a esté l'autheur & le chef de la diuision, aiant refusé de s'y trouuer, l'affaire est demeurée pendue au croc, neantmoins on ne la tient pas encor desesperée.

Le 21. nous allasmes à Ouenrio le P. Garnier & moy où nous baptifames la femmes du Capitaine, fort

on his departure. 4th, if the wife failed in her duty and the husband drove her away, what she could take away with her—and the same if, of her own free will, the fancy seized her to return to her relatives. All these questions show that they had thought over the matter. We did what we could to satisfy them thereupon,—assuring him besides that when he should confer with the Father Superior, who would explain it clearly, they would all have good reason to be fully satisfied with our proceedings in the matter. This is the situation in regard to these marriages. Some of our Frenchmen had thought seriously of going farther, and of carrying out this plan, and the thing seems indeed to be advantageous to Christianity; but some obstacles were thrown in the way. The matter certainly deserves mature deliberation; many things are to be considered before [194] engaging themselves in marriage,—above all, among barbarous peoples like these.

As regards the reunion of this whole nation of the Bear, it is a matter still undecided. The Father Superior has made several journeys with this in view, in the hope they had given us of a general council; he had even given them his word that, if it were only a question of a present, we were resolved to spare nothing to this end. And very recently, being at *Ossossanè*, where some of the old men regarded the matter as already accomplished, he had sent word to us to send him twelve hundred porcelain beads to present to the two parties which were to assemble at *Andiataé*. In fact, the majority of the Captains of the villages in that quarter started to go thither; but the one who was the author and chief of this division having refused to be present, the matter has remained

aagée: fon mary tefmoigna en eſtre aſſez content, neantmoins craignant que le baptême ne la fit mourir: [195] il me diſt, me monſtrant trois de ſes doigts. Mon neveu, regarde, trois iours ſont d'importance, me donnant à entendre qu'il eſtoit important qu'elle ne mourut dans le troiſieſme iour, autrement qu'ils croiroient que nous ferions cauſe de ſa mort, & me preſſa de luy dire ſi elle gueriroit. Le lui reſpondis qu'il n'y auoit que Dieu qui le peuſt dire aſſeurement, qui ſeul eſtoit le maïſtre de nos vies, & en diſpoſoit à ſa volonté, mais que ie l'aſſeurois bien d'une choſe, que le baptême ne luy auanceroit point ſes iours, au contraire que Dieu, qui a vn ſoin particulier de tous ceux qui ſont baptizez, luy pourroit bien auſſi rendre la ſanté. De fait au bout de quelques iours elle fut parfaitement guerie, & depuis nous à beaucoup aydé pour en baptifer quelques autres. Le 26. le P. Pijart & le P. Garnier baptiferent deux petits enfans à *Onnentiſatj*.

Le vingt-neufieſme nous aſſemblâmes les principaux de noſtre bourgade, pour ſçauoir premierement, ſ'ils eſtoient en reſolution de paſſer encor icy l'Hyuer: ſecondement ſi le deſſein qu'ils auoient eu de ſe reünir avec ceux d'*Ouenrio* [196] eſtoit tout a fait rompu, autrefois ce n'eſtoit qu'un bourg; troiſieſmement, ſi enfin ils ne vouloiēt pas preſter l'oreille aux propoſitiōs qu'on leur auoit faites ſi ſouuent touſchant leur ſalut. A ce dernier article ils reſpondirent que quelques vns d'entre eux croyoient ce que nous enſeignions, que pour les autres ils n'en pouuoient pas reſpondre: au reſte qu'ils n'eſtoient pas encor en diſpoſition pour cēt année de changer le lieu de leur demeure; & que l'année prochaine il ne tiendrait pas

hanging on the hook. Nevertheless, it is not yet regarded as hopeless.

On the 21st, we went to Ouenrio, Father Garnier and I, where we baptized the very aged wife of the Captain. Her husband seemed to be rather pleased at this; nevertheless, fearing that baptism might cause her death, [195] he said to me, showing me three of his fingers, "My nephew, look; three days are of importance,"—giving me to understand that it was important that she should not die on the third day, otherwise that they would believe we were the cause of her death; he urged me to tell him if she would recover. I answered that no one but God could tell that with certainty,—that he alone was the master of our lives, and disposed of them at will; but that I would certainly assure him of one thing, that baptism would not shorten her days,—on the contrary, that God, who has a special care over all those who are baptized, might indeed even restore her to health. In fact, at the end of a few days she had entirely recovered, and since then has helped us a great deal in baptizing some others. On the 26th, Father Pijart and Father Garnier baptized two little children at *Onnentisati*.

On the twenty-ninth, we assembled the chief men of our village, to know, first, if they had determined to pass the Winter here again; secondly, if the intention they had had of reuniting with the people of *Ouenrio* [196] was altogether relinquished; formerly this was all one village. Thirdly, if they would not at last lend ear to the propositions that had so often been made to them touching their salvation. To this last point they answered that some among them believed what we taught; as for the others,

à eux, qu'ils ne s'affemblaissent en vn mesme bourg avec ceux d'Ouenrio, quoy que s'en foit nous sommes resolus pour nous, d'establiir ailleurs d'autres residences.

Ce mesme 29. Le P. Sup partist pour aller à *Teanoſtaiaé* avec le P. Garnier, afin qu'il peust témoigner sur les lieux aux parens de Louys de Ste. Foy le reſſentimēt que nous auïōs de l'affliction de leur famille, & eſſuier par quelques petis preſēs le reſte de leurs larmes. Ce voyage ne fut pas inutile pour pluſieurs, dont les vns receurent le S. baptesme, & les autres eurent le bien d'eſtre informez de nos ſaincts myſteres, que nous aurons d'oreſnauent plus de commodité de leur preſcher, maintenant que nous ſommes [197] habituez à *Oſſoſſané*, qui eſt comme le cœur du pays. Au bourg de *Scanonacnrat* le P. Sup. aiant ietté quelque propos de noſtre croyance à noſtre hoſte, quelques autres de la cabane s'approcherent, & eſcouterent fort attentiuement ſans deſtourner le diſcours aillieurs ſelon la couſtume des Sauuages, mais luy faiſans pluſieurs queſtions fort à propos. Entre autres comment nous ſçauions qu'il faiſoit ſi bon au Ciel? ce qu'il falloir faire pour y aller? commēt s'entendoïēt les commendemens de Dieu, que le Pere leur propoſoit? ils les gouſtoient & approuuoient grandement.

Le 30. ils arriuerent à *Teanoſtaiaé* où ils rēcontrent vne bonne partie des parens de Louys de Ste. Foy, & à cette premiere entreueüe, ſe renouelerēt les reſſentimens de la perte qu'ils auoient faite; le Pere leur témoigna d'abord que dés le mois d'Octobre il auoit eu deſſein de les aller conſoler à la premiere commodité, mais que la maladie de noſtre maiſon, les

they could not answer for them. Moreover, they were not yet inclined for this year to change the place of their residence; and that next year it would not be their fault if they did not meet in the same village with the people of Ouenrio. Be that as it may, we are resolved for our part to establish other residences elsewhere.

On this same 29th, the Father Superior set out to go to *Teanaostaiaé* with Father Garnier, in order that he might upon the spot testify to the relatives of Louys de Ste. Foy the sympathy we felt for the affliction of their family, and by means of some little presents wipe away the rest of their tears. This journey was not unprofitable for several persons, of whom some received Holy baptism, and others had the blessing to be informed of our holy mysteries. How much greater will henceforth be our facilities for preaching to them, now that we are [197] settled at *Ossossané*, which is, as it were, the heart of the country. At the village of *Scanonaenrat*, the Father Superior having made some remarks about our belief to our host, some other inmates of the cabin approached and listened very attentively, without diverting the conversation to other subjects according to the custom of the Savages, but asking him several very pertinent questions. Among others, "how we knew that it was so pleasant in Heaven?" "What must be done, in order to go there?" "How were the commandments of God that the Father proposed to them to be understood?" They enjoyed and approved them greatly.

On the 30th, they arrived at *Teanaostaiaé*, where they met a great many of the relatives of Louys de Ste. Foy; and at this first interview they renewed

occupations de tout l'hyuer, & les mauuais bruits qui auoient couru par le pays, l'auoiēt faict differer, ce voyage iufques en vn temps auquel la maladie eftât diminuée de beaucoup, ils auroiēt moins de fuiet d'auoir ombrage de nous & de craindre [198] que ne leur portaffions le mal: puis il les cōfola, & comme felon la coustume du païs, vne perfonne qui est dans l'affliction ne s'estime gueres confolée, si vous ne luy donnez que des paroles, le Pere leur fit vn present de 400. grains de pourcellene, & de 2. petites haches. Vn des oncles de Louys de 'sainte Foy, nous auoit voulu faire croire que Louys n'estoit pas mort, il y auoit plus de deux mois qu'il nous auoit dit en secret, qu'il auoit appris de bonne part qu'il estoit encores plein de vie, neantmoins la mere leur dit en ceste occasion, qu'elle n'en croioit rien: elle a depuis changé d'auis comme ie diray en son lieu.

Le 31. au retour de *Teanaostiaé*, les Peres coucherent à *Ekhiondaltsaan*, qui est vn bourg assez beau & assez peuplé; nostre hôte fit vne question au P. Supérieur, que iamais aucun de nos Sauuages ne nous auoit faite, il luy demanda pour quel vfage il y auoit à l'entrée de nostre Chapelle de kebec, vn vase plein d'eau. Le P. leur dit qu'entre-autres vfages cét eau seruoit à chasser les diables, ils demanderent si cette eau leur pourroit seruir à mesme fin. Le P. Supérieur leur respondit qu'ouy, moyennant qu'ils creussent [199] en Dieu, & prist de là occasion de les instruire sur la croiance d'un Dieu, & sur la fin de l'homme. Ils firent retirer toute la ieunesse, qui s'estoit amassée à la foule pour voir les Peres, & assemblerent les chefs du bourg pour conferer ensemble sur ce fuiet. Tous conclurent qu'il falloit

their expressions of sympathy for the loss they had sustained. The Father assured them, at the outset, that since the month of October he had intended to go and console them at the earliest opportunity; but that the sickness of our household, the occupations of the whole winter, and the evil reports that were current through the country, had caused him to defer this voyage until a time when, the sickness having greatly abated, they would have less reason to take umbrage at us, and to fear [198] that we might bring them the disease. Then he consoled them, and as, according to the custom of the country, a person who is in affliction hardly considers himself comforted if you give him nothing but words, the Father made them a present of 400 porcelain beads and 2 little hatchets. One of the uncles of Louys de sainte Foy had tried to make us believe that Louys was not dead; more than two months before he had told us, secretly, that he had learned on good authority that he was still alive and well. Nevertheless, his mother told them on this occasion that she did not believe this at all; she has changed her mind since then, as I shall relate in the proper place.

On the 31st, on their way back from *Teanaostaiac*, the Fathers slept at *Ekhiondaltsaan*, a tolerably fine and populous village.⁵ Our host asked the Father Superior a question that none of our Savages had ever proposed to us; he asked him what was the use of a vase full of water at the entrance to our Chapel at kebec. The Father told him that, among other uses, this water served to drive away the devils; they asked if this water would serve the same purpose for them. The Father Superior said "yes," provided they would believe [199] in God; and he

auoir de l'eau benifte, neantmoins trouuans quelque difficulté à ce que le Pere leur disoit, que Dieu nous deffendoit de nous seruir de *Arendioouané*, ou forciers, en nos maladies, ils propofoient de s'affsembler encor le lendemain matin auant nostre depart. Mais le Pere leur aiant fait entendre que Dieu ne defendoit pas l'vfrage des remedes naturels que prescriroient les *Arendioouané*, ils se tindrent pleinement satisfaits, & conclurent qu'il n'estoit point besoin de s'affsembler le lendemain, mais seulement de venir au plustost querir de l'eau benifte. Nous les attendons encore; il y a bien de l'apparence qu'ils ne s'en mettent plus gueres en peine, maintenant qu'ils ne font plus dans l'aprehension de la maladie, leur bourg en ayant esté preferué iusques à present.

Le 1. iour d'Auril estant arriuez à *Andiataé* ils visiterent quelques malades, entre autres [200] vn ieune enfant de 13. ans Vostre Reuerence aura de la consolation d'entendre quelques particularitez de son baptisme, que nous auons tout sujet d'attribuer aux merites de S. Ioseph. Les Peres le trouuerēt en tel estat que ses parents n'attendoient plus que l'heure qu'il expirast, tout ce qu'ils peurēt faire pour lors, fut de luy faire aualler vn peu d'eau sucree, & de demander à Dieu son ame, ils firent vn vœu à Dieu de quelques Messes en l'honneur de S. Ioseph. Il y auoit encor quelques autres malades dans le bourg; le P. Superieur les alla voir, & laissa le Pere Garnier aupres de cét enfant, afin que s'il reuenoit à foy il peust en estre auerty incontinent, cependant le Pere Garnier ne laissa pas de dire quelque bon mot aux parents, & leur parler du Paradis & de l'Enfer. Ils sembloient du commencement auoir quelque inclina-

took occasion therefrom to instruct them upon the belief in one God, and upon the end of man. They ordered the withdrawal of all the youth, who had collected in a crowd to see the Fathers, and assembled the chief men of the village to confer together upon this subject. All decided that they must have some holy water; but, finding some obstacles in what the Father said, that God forbids us to resort to *Arendioouané*, or sorcerers, in our sicknesses, they proposed to assemble again the next morning, before our departure. But the Father, having made them understand that God did not forbid the use of natural remedies which the *Arendioouané* might prescribe, they were entirely satisfied, and concluded it was not necessary to assemble the next day, but only to come and get some holy water as soon as possible. We are waiting for them yet; it is quite probable that they do not concern themselves much further about it, now that they are no longer in apprehension of the disease, their village having been preserved up to the present.

On the 1st day of April, having arrived at *Andiataté*, they visited some sick people, among others [200] a child of 13 years. Your Reverence will have the consolation of hearing some particulars of his baptism, which we have every reason to attribute to the merits of St. Joseph. The Fathers found him in such a condition that his relatives were only waiting for the hour of his death; all they could do then was to make him swallow a little sweetened water, and to ask his soul of God; they made a vow to God of some Masses in honor of St. Joseph. There were still some other sick people in the village; the Father Superior went to see them and left Father

tion, que cét enfant allaſt apres la mort où eſtoïët ſes parents deffunts, neantmoins, le P. Superieur eſtant retourné ſur le ſoir, & leur ayant demandé leur auis, ils dirent qu'ils deſiroient que leur fils allaſt où il faifoit le meilleur, & leur aiant reſpondu que c'eſtoit au ciel où il faifoit le meilleur, ils dirent qu'ils deſiroient donc qu'il y allaſt. Or de peur de perdre l'occaſion [201] de mettre au Ciel l'ame de ce pauvre malade le P. Superieur laiffa coucher aupres de luy le P. Garnier. Il s'entretint vne partie de la nuict avec les parents, & ſur tout avec vn fameux forcier, ſur la verité d'un Dieu, & quelques autres bõs diſcours, le malade paſſa la nuict affez doucemèt, & la nature meſme fit quelques efforts, de forte que le iugement luy reuint, au grand contentement du pere & de la mere, qui à cette occaſion diſoient meruelle d'un peu de ſucré qu'on luy auoit dõné; le P. Garnier ne perdit point de temps, mais ſi toſt qu'il le viſt tant ſoit peu à ſoy, il ſe miſt à l'inſtruire, pour le baptiſer, il n'acheua pas neantmoins, voyant qu'il y auoit bien de l'apparence, qu'allant auertir le Pere Superieur ils le trouueroit encor en bõ iugement. Le Pere vient, l'inſtruit, & en vn mot le fait baptiſer par le P. Garnier. Il fut nommé Ioseph en recognoiſſance de la faueur qu'ils auoient receu de ce S. Patriarche; qui nous teſmoigne touſiours que c'eſt à bonne raiſon que nous l'auons pris pour noſtre patron & noſtre Pere.

Le 2. iour d'Auril ils trouuerent auſſi à *Oſſoffané*, vne ieune femme à l'extremité, elle auoit encor affez de iugement; mais il ne leur fut pas poſſible de luy perſuader le baptême, [202] nonobſtant toutes les conſideratiõs qu'on luy peuſt repreſenter du Paradis

Garnier beside this child, in order that, if he recovered consciousness, he might be immediately advised thereof. Meanwhile Father Garnier did not fail to say a few good words to the relatives, and to tell them of Paradise and of Hell. They seemed at first somewhat inclined to have this child go after death to the place where his dead relatives were; nevertheless, the Father Superior having returned towards evening, and having asked them their opinion, they said they desired their son to go where it would be best for him; and, having answered them that it would be best for him in heaven, they said that they wished him then to go there. Now for fear of losing the opportunity [201] of placing the soul of this poor sick boy in Heaven, the Father Superior left Father Garnier to sleep beside him. He conversed during a part of the night with the relatives, and especially with a famous sorcerer, upon the truth of the one God, and some other good subjects. The patient passed the night very quietly, and nature itself made some efforts, so that consciousness returned to him, to the great satisfaction of his father and mother, who, when this happened, told wonders of a little sugar that had been given him. Father Garnier lost no time, but as soon as he saw him even slightly revived, he began to instruct him, in order to baptize him; yet he did not finish, seeing that there was every probability that, if he went to notify the Father Superior, they would find the boy still entirely conscious. The Father comes, instructs him, and, in short, has him baptized by Father Garnier. He was named Joseph in acknowledgement of the favor they had received from this Holy Patriarch, who is always showing us that it is with

& de l'enfer, elle mourut misérablement quelques iours apres.

Le 5. vn Capitaine d'*Offoffané* enuoia inuiter le P. Superieur à vn conseil general qui s'y deuoit tenir, il partir le 6. ie luy fis compagnie. En passant par *Oüenrio*, il fit assembler les anciës pour traiter de leur reünion avec ceux de nostre bourgade; mais ils ne resolurent rien, seulement ils promirent d'en conferer entr'eux encor plus particulièrement. Estans arriuez à *Offoffané*, nous attendîmes deux iours apres le conseil, & apres cela il nous en fallut reuenir comme nous estions allez, l'absence du Capitaine du bourg, Angouteus en fut la cause. Cependant le Capitaine d'*Offoffané* loüa fort le dessein que nous auions de les rallier tous ensemble, que ce feroit vn nouveau fuiet de nous faire aimer, & nous rendre considerables dans le païs, que si la chose reüssissoit, il en feroit parlé a iamais en toutes les assemblées solemnelles, & aux Festes des morts. Tandis que nous estions à attendre ce conseil; vn des gendres de nostre hôte retourna de la chasse de l'Ours, mais à l'entendre, ce qu'ils [203] auoient pris ne recompensoit pas la perte qu'ils auoient faite; nous eufmes du plaisir à ce narré, il raconta la mort d'un chien, qu'ils croioient auoir esté deuoré d'un Ours, si pathetiquement, que vous eussiez presque creu qu'il parlast de la mort d'un des braues Capitaines du païs; il loüa son courage à pourfuiure l'Ours, & à luy faire teste, il adiousta que l'ayant perdu de veüe, & l'ayant fuiui long temps à la piste, iusques à vne petite riuiere; il s'estoit en fin arresté, & auoit dit, en fichant sa hache en terre: Quoy donc, *Oüatit* (c'estoit le nom du chien) es-tu mort? voila ma hache que ie risque avec toy.

good reason we have taken him for our patron and our Father.

On the 2nd day of April, they also found at *Ossossané* a young woman on the verge of death; she had still enough understanding, but it was not possible to persuade her to accept baptism, [202] notwithstanding all the arguments that could be presented to her about Paradise and hell. She died miserably, several days later.

On the 5th, a Captain of *Ossossané* sent to invite the Father Superior to a general council to be held there; he departed on the 6th, I accompanying him. In passing through *Ouenrio*, he had the old men assemble to treat of their reunion with the people of our village; but they came to no conclusion, only promising to confer again about it, more in detail, among themselves. Having arrived at *Ossossané*, we waited two days for the council, and after that we were obliged to return as we had come, the absence of the Captain of the village *Angouteus*,⁶ being the cause of this. However, the Captain of *Ossossané* greatly praised our plan of bringing them all together, saying that this would be a new occasion for endearing ourselves, and rendering ourselves influential in the country; that, if this affair were successful, it would be mentioned forever in all the solemn assemblies, and at the Feasts of the dead. While we were awaiting this council, a son-in-law of our host returned from Bear hunting; but, according to his story, what they [203] had captured did not recompense them for the loss they had sustained. We enjoyed this narrative; he described the death of a dog, which he believed had been devoured by a Bear, so pathetically, that you would almost have

Celuy à qui estoit le chien escoutoit ce discours, avec vn cœur si faisi qu'il eust trôpé ceux qui eussent ignoré le fuiet de sa douleur. Ah! il est vray (disoit-il) que j'aimois bien fort *Oüatit*, j'auois resolu de le garder avec moy toute sa vie, il n'y auoit point de fonge qui fust capable de me porter à en faire festin, pour rien du monde ie ne l'eusse donné; & encor me feroit-ce maintenant quelque consolation, si on m'auoit apporté vn petit Ours qui peust prendre sa place, & porter son nom. Mais voicy vn fuiet plus serieux, & tout à fait plein de consolation.

[204] Le 13. à l'occasion de quelques vns de nos domestiques, qui alloient faire vn voyage à la nation du Petun, qui est à deux iournées de nous. Le P. Garnier demanda au P. Superieur de leur faire compagnie, simplement pour y visiter les malades, qui estoient (à ce qu'on nous auoit dit) en assez bon nombre. Ce voiage fut de 14. iours, le pere baptisa 15. personnes malades, vn enfant à *Arenté*, deux autres à *Offossané*, qui moururent peu de iours apres, le reste à la nation du Petun, sçauoir est deux femmes fort aagées, & dix petits enfans, dont deux moururent le mesme iour de leur baptesme. Ce fut vne prouidence de Dieu bien particuliere, nommement pour vn petit garçon de dix ans, il y auoit trois ans qu'il languissoit, & n'attendoit ce fembre, que le baptesme pour mourir.

Le 15. nous aprismes qu'un ieune homme s'estoit empoisonné à *Offossané*, & à cette occasion quelques Sauvages nous dirent, qu'une des principales causes pourquoy ils vsoiënt d'une si grande indulgence enuers leurs enfans, c'estoit d'autant que lors que les enfans se voioient traittez de leur parens avec quelque rigueur, ils en venoient d'ordinaire à ces extremitez &

believed that he was relating the death of one of the brave Captains of the country. He praised his courage in pursuing the Bear, and in opposing him; he added that, having lost sight of him, and having a long time followed his tracks as far as a little river, he had at last stopped, and had said, sticking his hatchet into the ground, "How now, *Ouatit*" (this was the name of the dog) "art thou dead? There is my hatchet that I risk with thee." The owner of the dog listened to this speech with so heavy a heart that he would have deceived those who might not know the cause of his grief. "Ah! it is true" (said he) "that I dearly loved *Ouatit*; I had resolved to keep him with me all his life; there was no dream that could have influenced me to make a feast of him,—I would not have given him for anything in the world; and yet it would be some consolation to me now if they had brought me a little Bear, which could take his place and carry his name." But here is a more serious subject, and one in every way full of consolation.

[204] On the 13th, when some of our domestics were going on a visit to the Tobacco nation, which is a two days' journey from us, Father Garnier asked the Father Superior's permission to accompany them, simply to visit the sick there, who were (according to what we had been told) quite numerous. This journey lasted 14 days, and the father baptized 15 sick persons,—one child at *Arenté*; two others at *Ossossané*, who died a few days afterward; the rest in the Tobacco nation, namely, two very old women and ten little children, two of whom died the day of their baptism. This was a very special providence of God, especially for a little boy of ten years; he had

se pendoient, ou mangeoient [205] d'une certaine racine, qu'ils appellent *Andachienrra*, qui est un poison fort present.

Le 19. les *Bisiriniens* voians les glaces rompuës, & le lac ouuert, s'embarquerent pour retourner en leur païs, & emporterent dans sept canots soixante & dix corps, de ceux qui estoient morts pendant leur hyuernement parmi les Hurons. Nous nous feruîmes de cette occasion pour faire sçauoir de nos nouuelles à vostre R. veu mesme qu'un Sauvage nommé *Outaeté* auoit dessein de tirer droit à Kebec.

Le 20. on fit mourir à *Ossossané* une femme en qualite de forciere; parmi ces barbares moins que demi preuue en cette matiere, fuffit pour vous faire fendre la teste. Voicy comme la chose arriua: Celuy qui se croioit auoir esté enforcelé d'elle, l'enuoia querir sous pretexte de l'inuiter à un festin, elle n'est pas si tost arriuée, qu'on luy prononce sa sentence, sans autre forme de procez. Cette pauvre miserable voiant qu'il n'y auoit point d'appel, nomma celuy qui luy donneroit le coup de hache, en mesme temps on la traïsne hors la cabane, on luy brusle la face, & une partie du corps avec des escorces [206] ardantes, & en fin celuy qu'elle auoit pris pour parrain, luy fendit la teste; le lendemain son corps fut bruslé & mis en cendre au milieu du bourg. Quelques uns disent qu'elle aduoüa le fait, & mesme qu'elle nomma quelques uns de ses cōplices, d'autres disent qu'elle parla seulement en general, disant qu'ils s'estoient tous accordez de ne se point descourir l'un l'autre, au cas que quelqu'un fust pris sur le fait. *Aondaenchriô*, un des Capitaines voiant qu'elle estoit prise, fut d'avis qu'on l'expediast promptement, disant que les anciens

been lingering for three years, and was waiting only for baptism, it seems, to die.

On the 15th, we learned that a young man had poisoned himself at *Ossossané*; and in reference to this some Savages told us that one of the principal reasons why they showed so much indulgence towards their children, was that when the children saw themselves treated by their parents with some severity, they usually resorted to extreme measures and hanged themselves, or ate [205] of a certain root that they call *Andachienrra*, which is a very quick poison.

On the 19th, the *Bissiriniens*, seeing the ice broken and the lake open, embarked to return to their own country, and carried away in seven canoes seventy bodies of those who had died while they wintered among the Hurons. We availed ourselves of this opportunity to send news of ourselves to your Reverence, especially as a Savage named *Outaeté* intended going direct to Kebec.

On the 20th, a woman was put to death as a sorceress at *Ossossané*. Among these barbarians less than half proof in this matter suffices to have one's head split. The affair occurred thus: The one who thought he had been bewitched by her sent for her under the pretext of inviting her to a feast; she had no sooner arrived than her sentence was pronounced, without other form of trial. This poor wretch, seeing there was no appeal, named him who was to give her the hatchet stroke; at the same time she was dragged outside the cabin, her face and part of her body were burned with pieces of lighted bark, [206] and finally the one she had taken for godfather split her head. The next day her body was burned and

estoit trop lâches, & que si on la gardoit iufques au lendemain, elle feroit pour auoir la vie fauue.

Le 21. on nous rapporta qu'un Sauuage venu fraîchement de *Sonontoïan*, auoit aduertit que nos Hurons se tinffent hardiment fur leurs gardes, & que les ennemis leuoiēt vne armée, foit pour venir fondre dans le païs, tandis qu'ils feront allez en traitte, foit pour les attendre au paſſage quand ils defcendront à Kebec. Toutes les années en cette faifon on ne manque pas de faire courir ſemblables bruits, qui ſont d'autant moins croiables qu'ils ſont ordinaires, & d'autant plus à craindre que nos Sauuages s'en mettent [207] peu en peine. On dit que les anciens & les plus confiderables du païs ſont ſouuent les auteurs de ces fauces alarmes, pour retenir touſiours dans les bourgs vne bonne partie des ieunes gens, & de ceux qui ſont capables de porter les armes, & empêcher qu'ils ne s'eſcartent tous enfemble en meſme temps pour leur traitte.

Le 23. le P. Superieur nous enuoia le Pere Ifaac Iogues & moy, viſiter les malades de deux ou trois petites bourgades, nous baptifames quatre petits enfans, deux moururent dès le lendemain, & le troiſieme peu de iours apres, quelle faueur du ciel pour ces petits Anges! & quelle conſolation pour nous de voir que cette diuine bonté daigne ſe ſeruir de nous pour tirer des mains du diable tant d'ames créées à ſon image, & leur appliquer les merites du ſang de ſon fils! Que nous auons bien fuiet de dire en ces ſi heureuſes occaſions, *Quis ſum ego & quæ eſt domus patris mei, quia me deduxiſti uſque huc!*

Le 1. iour de May le P. Superieur partit avec le P. Charles Garnier, pour aller à *Oſſoſſané*; le fuiet de

reduced to ashes, in the middle of the village. Some say that she confessed the deed, and even that she named some of her accomplices; others affirm that she spoke only in a general way, saying that they had all agreed not to expose one another, in case any one were taken in the act. *Aoudanchrío*, one of the Captains, seeing that she was captured, was of the opinion that she should be promptly despatched,—saying that the old men were too lenient, and that, if she were kept until morning, her life would probably be spared.

On the 21st, it was reported to us that a Savage, lately come from *Sonontouan*,⁷ had warned our Hurons to remain boldly upon the watch,—that the enemy was raising an army, either to pounce upon the country while they were away trading, or to await them at the passage when they were going down to Kebec. Every year at this season similar rumors are sure to circulate, which are so much the less credible that they are so common, and all the more to be feared since our Savages give themselves [207] little concern thereat. It is said that the old men and those most influential in the country are often the authors of these false alarms, in order to keep always in the villages a good part of the young men and of those capable of bearing arms, and to prevent them from going away, all at the same time, to do their trading.

On the 23rd, the Father Superior sent us, Father Isaac Jogues and me, to visit the sick of two or three little villages. We baptized four little children; two died the next day, and the third a few days afterward. What a favor from heaven for these little Angels! And what a consolation for us to see that

ce voiage estoit quelque esperance qu'on nous auoit donnée d'une assemblée generale qui se deuoit tenir [208] au bourg d'*Andiataé*, mais le ciel auoit d'autres desseings, ce conseil fut remis, & les Peres eurent le bien de baptiser en diuers endroits quatre malades, vne femme qui mourut incontinent apres, son mari estoit a l'extremité, mais il refusa opiniastrément le baptême.

Le 3. le P. Pierre Pijart baptisa à *Anonatea* vn petit enfant de deux mois, en danger manifeste de mort, sans que ses parens s'en apperceussent, n'ayant peu obtenir leur consentement, voicy l'inuention dont il se seruit. Nostre suite [*sc. sucre*] fait icy des merueilles, il fait semblant de luy vouloir faire boire vn peu d'eau sucrée, & par mesme moien trempe le doigt dans l'eau, & voiant que le pere entroit en quelque defiance, & luy recommandoit fort de ne le pas baptiser, il met la cueillier entre les mains d'une femme qui estoit là aupres, & luy dit, faits luy prendre toy-mesme; elle s'approche & trouua que l'enfant dormoit, & en mesme temps le Pere sous pretexte de voir si en effet il dormoit, luy appliqua son doigt motillé sur le visage & le baptisa, au bout de deux fois ving quatre heures il alla au ciel. Quelques iours auparauât il s'estoit ferui [209] à peu pres de la mesme industrie pour baptiser vn petit garçon de six à sept ans. Son pere estoit fort malade, & auoit refusé plusieurs fois le baptême: le Pere lui demanda s'il ne seroit pas bien content que son fils fust baptisé, à quoi ayant respondu que non. Au moins dit le Pere tu ne trouueras pas mauuais que ie lui donne du sucre; oui dea, mais ne le baptise pas: le Pere lui en fait dōc prendre vne fois, deux fois, & à la troisieme

this divine goodness deigns to use us to wrest from the hands of the devil so many souls created in his image, and to apply to them the merits of the blood of his son! How much reason have we to say upon these so happy occasions, *Quis sum ego et quæ est domus patris mei, quia me deduxisti usque huc!*

On the 1st day of May, the Father Superior departed with Father Charles Garnier, to go to *Ossossané*. The reason of this journey was the hope that had been given us of a general assembly that would be held [208] at the village of *Andiataé*. But heaven had other designs. This council was postponed, and the Fathers had the good fortune to baptize in various places four sick persons,—one, a woman who died immediately afterward; her husband was on the verge of death, but he obstinately refused baptism.

On the 3rd, Father Pierre Pijart baptized at *Anonate* an infant two months old, in manifest danger of death, without its parents being aware that he did so; not having succeeded in obtaining their permission, he employed the following device: Our sugar does wonders here; he made a feint of wishing to give it a little sugared water to drink, and at the same time dipped his finger in the water; and seeing that its father showed some distrust, and urgently requested him not to baptize the child, he put the spoon into the hands of a woman who was standing by, and said to her, "Give it to him thyself." She drew near and found that the child was asleep; and at the same time the Father, under pretext of seeing if it really slept, applied his wet finger to its face and baptized it; at the end of forty-eight hours, it went to heaven. A few days before, he had prac-

cueilleree auant que d'y mettre le sucre, laiffa tomber de l'eau fur l'enfant en prononçant les paroles Sacramentales. En mefme temps vne petite fille qui le regardoit faire, fe prit à crier, mon pere il le baptife; ce pere fe met en peine, mais le P. Pijart lui dit, n'as tu pas bien veu que ie lui ai donné du sucre. Cét enfant ne la fit pas longue, pour fon pere Dieu lui a fait vne belle grace car il eft encor plein de fanté.

Ce mefme iour 3. de Mai fur les onze heures du foir, le feu prit en noftre bourgade à vne cabane qui n'estoit esloignee de la noftre qu'enuiron de la portee d'un moufquet. Il n'y auoit dedans que quatre ou cinq pauures enfans, fept ou huict de leurs parens estoient morts de contagion pendant l'hyuer, ils fortirent tous nuds: encore eurent-ils [210] assez de peine à se fauuer, le feu courut si promptement qu'en moins de rien la cabane fut toute embrasée, nous courusmes pour les fecourir, mais ce ne fut que pour regarder & tesmoigner que nous leur portions compassion; le vent qui estoit Noroüest, se trouua graces à Dieu grandement fauorable tant pour le reste des cabanes des Sauuages que pour la noftre; autrement vn bourg entier est bien tost expédié & reduit en cendres, des ecorces de cedre dont la plupart des cabanes sont couuertes, prenant quasi aussi aisément feu que du salpetre.

Le 4. les anciens s'affemblersent pour conuenir ensemble de quelque contribution pour assister ces pauures orfelins: chaque cabane s'obligea à fournir trois sacs de blé, car on n'en auoit peu fauuer vn seul grain: en vn mot chacun les aida de ce qu'il pût, qui leur dônnoit vn plat, qui vne quaiſſe, quelques vns

ticed [209] very nearly the same ingenuity, in order to baptize a little boy six or seven years old. His father was very sick, and had several times refused baptism; the Father asked him if he would not be glad to have his son baptized, and he having answered "no," to this, "At least," said the Father, "thou wilt not disapprove of my giving him some sugar." "Certainly not, but do not baptize him." Accordingly, the Father had him take it once and again; and at the third spoonful, before putting the sugar in it, he let some water fall upon the child while pronouncing the Sacramental words. At the same time a little girl who was looking at him began to cry out, "My father, he is baptizing him." The father was troubled, but Father Pijart said to him, "Hast thou not seen plainly that I have given him sugar?" The child did not survive long. As for his father, God did him a great favor, for he is still in excellent health.

On this same 3rd of May, towards eleven o'clock in the evening, a cabin of our village, only about a musket-shot distant from ours, took fire. There were within only four or five poor children, seven or eight of their relatives having died from the contagion during the winter. They ran out entirely naked, and even then had [210] considerable trouble to save themselves. The fire spread so rapidly that in less than no time the cabin was all in flames. We ran to help them, but it was only to look on and show that we had compassion for them. The wind, a Northwester, proved, thanks to God, very favorable both to the rest of the cabins of the Savages, and to ours; otherwise an entire village is soon despatched and reduced to ashes,—the cedar bark, with which

meſme quelques robes de Caſtor; nous les aſſiſtames auſſi fort liberalement, il n'y eut gueres de nos domeſtiques qui ne leur fiſt auſſi quelque gracieuſeté. De forte que ces pauvres enfans ſe trouuerent plus riches au moins en robes & en habits qu'ils n'eſtoient auparavant.

Le 5. le P. Chaſtellain eſtoit allé avec le [211] P. Pijart viſiter quelques malades à *Anendaonactia* il baptiſa vn ieune homme qui eſtoit à l'extremité.

Le 10. Le P. Pijart partit pour aller chercher de ieunes enfans pour mener à Quebec: ſi tous ceux dont il a quelque parole, ſe reſoluent d'y demeurer, le ſeminaire ne ſera pas mal fourni pour vn commencement: ſi nous croyons les bruits qui courent ici dès l'hiver, il y en a deux de morts de ceux de l'an paſſé. Mais peut eſtre que ce ne ſont que des bruits: pluſt à Dieu que ceux qu'on a fait courir de la mort de Louys de ſaincte Foy, ne fuſſent pas plus aſſeurez, & qu'au contraire, ce qui ſ'en dit maintenant, fuſt auſſi veritable que nous eſtimons les autres mal fondez. Sa mere qui ne pouuoit auparavant eſcouter ce qui ſ'en diſoit, penſe maintenant auoir des aſſeurances infaillibles qu'il eſt parmi les *Agnietironons*, on lui a meſme nommé celui qui l'a adopté pour ſon fils: ſi cela eſt, nous auons quelque eſperance que Dieu nous le rendra par quelque voie que ce ſoit. Je ſçais bien que ſ'il demeure en ceſte captiuité, ce ne ſera pas faute d'auoir ici, & en France des perſonnes qui importunent le Ciel de vœux & de ſeruantes prieres pour ſa deliurance.

[212] Le 12. Le P. Charles Garnier & le P. Iſaac Iogues baptiferent à *Anonatea* 3. perſonnes bien malades; entre autres vne pauvre femme qui mourut

the greater number of the cabins are covered, taking fire almost as easily as saltpeter.

On the 4th, the old men assembled, in order to agree together upon some contribution to assist these poor orphans. Each cabin bound itself to furnish three sacks of corn, for they had not been able to save a single grain. In a word, every one aided them with whatever he could,—one giving them a plate, another a chest, some even giving them Beaver robes. We also assisted them very liberally, and there was hardly any of our domestics who did not also show them some act of kindness; so that these poor children found themselves richer, at least in robes and clothing, than they had been before.

On the 5th, Father Chastellain went with [211] Father Pijart to visit some sick people at *Anendaonactia*; he baptized a young man who was at the point of death.

On the 10th, Father Pijart departed to go in search of some young children to take to Quebec. If all those from whom he has some promise resolve to remain there, the seminary will not be badly supplied for a beginning. If we may believe the reports that have been current here since winter, two of those of last year are dead; but perhaps these are only rumors. Would to God that those which have been circulated about the death of Louys de sainte Foy had as little certainty; and that, on the contrary, what is now being said of him were as true as we consider the other ones without foundation. His mother, who could not listen to these rumors before, now thinks she has infallible proofs that he is among the *Agnietironons*,² she has even been told the name of the one who has adopted him for his

dés le lendemain. Et parce qu'un de ceux-là avoit esté baptisé sous condition, à raison du peu de jugement que il faisoit paroître, le P. Chastellain, y retourna un peu apres, & l'ayant trouué un peu plus à foi l'instruisit derechef, & le baptisa avec les conditions requises.

Le 19. nous eufmes tout à fait une iournee d'hiver, il tomba pres d'un demi pied de neige & gela bien fort la nuit suiivante. *Sondacouane* perdit un peu de son credit, en ceste occasiõ. Deux ou 3. iours auparavant, on s'estoit tué de croquer en toutes les bourgades d'ici autour; ce forçier aiant affeuré que le temps ne dependoit que d'un ieu de croquer; aussi nos Sauvages disoient à pleine bouche que ce n'estoit qu'un charlatan, & un imposteur, cependant c'est grand cas que ces experiences ne les rendent gueres plus sages.

Le 28. Le P. Charles Garnier, & le P. Jogues allerent visiter un vieillard fort malade à *Arontaen*. On nous avoit fait entendre que ceux de cette bourgade avoient quelque averfion du baptême; neantmoins ce [213] bon homme à la premiere ouverture qu'on lui en fit tesmoigna des sentimens tous contraires, & apres avoir esté suffisamment instruit, & receu le saint Baptême il en remercia nos peres avec beaucoup d'affection.

Le premier iour de Juin le P. Charles Garnier & le Pere Chastellain furent enuoiez à *Ouenrio* à l'occasion d'une femme qu'on nous avoit fait bien malade. Quelle providence de Dieu! cette femme se trouva hors de danger, & fut en partie cause que 3. autres malades, qui moururent peu apres, receurent le baptême, dont le dernier mourut hier quatriesme de ce

son. If this be true, we have some hope that God will restore him to us in some way, whatever it may be. I know very well that if he remain in this captivity, it will not be for lack of having here and in France persons who importune Heaven with vows and fervent prayers for his deliverance.

[212] On the 12th, Father Charles Garnier and Father Isaac Jogues baptized at *Anonatea* 3 very sick persons,—among others, a poor woman who died the next day. And because one of these had been baptized conditionally, for the reason that he appeared hardly in his right mind, Father Chastellain returned to him a little while afterwards, and, having found him somewhat more rational, instructed him again, and baptized him with the requisite conditions.

On the 19th, we had a real winter day; nearly half a foot of snow fell and the following night it froze very hard. *Sondacouane* lost a little of his repute on this occasion. Two or 3 days before, they had tired themselves to death playing crosse in all the villages around here, because this sorcerer had affirmed that the weather depended only upon a game of crosse; and now our Savages openly declared that he is only a charlatan and an impostor. It is worthy of note, however, that these experiences render them but little wiser.

On the 28th, Father Charles Garnier and Father Jogues went to visit a very sick old man at *Arontaen*. We had been given to understand that the people of that village had some aversion to baptism; nevertheless, this [213] good man, at the first proposal that was made to him, expressed quite opposite sentiments; and after having been sufficiently instructed,

mois. Voici comme la chose arriua. Les Peres estant à *Ouenrio* apprirent qu'un petit enfant estoit à l'extremité; ils coururent & le baptiferent, il mourut auant hier; de là ils allerent iufques à *Onnentsatj* pour visiter vn nommé *Onendich* vn des premiers fup-poſts du Sorcier *Sondacouané*; qui leur parla comme vn homme qui estoit en estat de se guerir, & qui n'auoit pas avec cela beaucoup de disposition à receuoir des auis touchant son salut. Mais sans doute quelque Ange du ciel conduisoit leur pas, on leur donna auis de se transporter à vne petite cabane dresse'e à l'efcart dans les [214] champs, & qu'il y auoit vne femme malade qui feroit bien aise de les voir: il se presenta mesme vn ieune homme plein de bonne volonté qui les y conduisit: mais le malade qu'ils alloient voir estoit desia sur pieds. Ils estoient sur le point de s'en retourner, lors qu'ils entendirent vne voix plaintiue qui leur fit demander s'il y auoit quelque autre malade; on respondit que oui, qu'il y auoit dehors vne femme qui tiroit à la fin. De fait ils la trouuerent couchee sur quelques fueillages, & expose'e aux ardeurs du soleil: ceste pauvre femme venoit d'accoucher deuant terme d'un enfant mort, il sembloit qu'elle n'attendist plus que le baptesme, dès le lendemain elle mourut. Au retour ils passerent par *Anonatea* selon qu'ils auoient ordre du P. Superieur pour visiter encor vne femme malade, mais elle estoit morte dès le iour de la Pentecoste. Ils se trouuerent là tout à propos pour instruire & baptiser vn pauvre vieillard que nous ne sçauions pas estre malade, nous lui auions pensé trois ou quatre mois durât quelques vlceres qu'il auoit aux pieds, dont il commençoit à se mieux porter: il a esté emporté en peu de iours:

and having received holy Baptism, he thanked our fathers therefor with much affection.

On the first day of June, Father Charles Garnier and Father Chastellain were sent to *Ouenrio*, on account of a woman who had been represented to us as very sick. What a providence of God! this woman was found to be out of danger, and was partly the cause of 3 other sick people, who died shortly afterwards, receiving baptism; the last of these died yesterday, the fourth of this month. See how this came to pass. The Fathers, being at *Ouenrio*, learned that a little child was dying; they hastened and baptized it, and it died the day before yesterday. Thence they went to *Onnentisati* to visit one *Onendich*, one of the chief tools of the Sorcerer *Sondacouané*. He spoke to them like a man who was convalescent, and who, besides, was not greatly disposed to receive advice touching his salvation. But doubtless some Angel from heaven guided their footsteps; they were instructed to repair to a little cabin standing by itself in the [214] field, and that there was a sick woman there who would be very glad to see them; a young man even presented himself, very willingly, and conducted them thither. But the sick woman they had gone to see was already on her feet. They were upon the point of returning, when they heard a plaintive voice, which made them ask if there was any other sick person; they were answered "yes,"—that there was a woman outside whose end was drawing near; in fact, they found her lying upon some leaves and exposed to the heat of the sun. This poor woman had just been delivered, prematurely, of a dead child; it seemed as if she was only waiting for baptism, as she died the next day. On

les Peres le baptiferent avec bien de la conſolatiõ. Cõme [215] les Peres lui demandoient ſ'il ne feroit pas bien aife d'aller au ciel; helas! dit il, il y a bien loing & j'ai de bien mauuaifes iambes, comment pourroi-ie y aller! nous receufmes hier les nouuelles de ſa mort. Voſtre R. voit que nos pauures Sauvages ne font pas encor hors de maladie, ſi Dieu par la miſericorde n'y met bien toſt la main, les grandes chaleurs qui regnent icy en cette ſaiſon ne font pas pour diſſiper ce mauuais air. Il y a deux bourgades qui en font particulierement affligees, *Andiatæ* & *Onnentifatj* où demeurent les deux plus grands forciers du païs, ſçauoir eſt *Sondacoüané* & *Tehorenhaegnon*. Pendant l'hyuer ils auoient deſia perdu vne grande partie de leur credit aupres des malades des autres bourgades, & maintenant ils font plus que iamais dans la conſuſion, voians que leur fueries, feſtins, breuuages & leurs ordonnances ne ſeruent de rien à leur compatriotes. Depuis peu *Saccondouane* [*ſc. Sondacoüané*] s'eſt aiſé de defendre aux malades la neige de France, c'eſt ainſi qu'ils appellent le ſucre, & a perſuadé à quelques vns que c'eſtoit comme vn eſpece de poiſon, il eſt aiſé de iuger qu'il eſt le principal autheur de ceſte defence. Le diable ſçait aſſez bien comóben ces petites douceurs nous ont deſia [216] ſerui, pour luy tirer des mains tant d'ames qu'il tenoit captiues. Il à fait tous ſes efforts cõt hyuer pour nous fermer la bouche, & nous empeſcher de preſcher à ces peuples barbares les grandeurs & les infinies miſericordies du maiſtre que nous ſeruons: mais ſes deſſeins n'aians pas reüſſi (car Dieu nous a fait la grace de baptifer deux cens trente à quarante perſonnes) il a depuis peu ſuſcité contre nous de nou-

their return they passed through *Anonatea*, according to an order they had received from the Father Superior to visit another sick woman, but she had died on the day of Pentecost. They found themselves there very opportunely to instruct and baptize a poor old man, that we did not know was sick; we had cared for him three or four months while he had some ulcers upon his feet, from which he was beginning to recover. He was taken off in a few days, the Fathers baptizing him with much consolation. When [215] the Fathers asked him if he would not be very glad to go to heaven, "Alas!" said he, "it is very far away, and I have very bad legs; how shall I be able to go there?" We received the news of his death yesterday. Your Reverence sees that our poor Savages are not yet free from sickness; if God does not mercifully interpose his hand, the great heat which prevails here at this season is not likely to dissipate this malaria. There are two villages which are especially afflicted, *Andiataté* and *Onnentisati*, where reside the two greatest sorcerers of the country, namely, *Sondacouané* and *Tehorenhaegnon*. During the winter they had already lost a great deal of their credit with the sick of other villages; and now they are more than ever discomfited, seeing that their sweats, feasts, potions, and ordinances are of no avail with their countrymen. Within a short time *Sacondouane* [sc. *Sondacouané*] has taken it into his head to forbid to the sick the "French snow,"—thus they call sugar,—and has persuaded some that it is a species of poison. It is easy to see that he is the chief author of this prohibition. The devil knows well enough how much these little sweets have already [216] aided us in wresting from his hands

uelles tempestes. On dit encor presque autant que jamais que nous sommes la cause de la maladie; ces bruits font en partie fonder sur ce qu'elle est en cette saison beaucoup plus mortelle qu'elle n'estoit pendant les froidures de l'hiver, & par consequent la plus part de ceux que nous baptisons meurent. Avec cela tout fraichement vn certain capitaine *Algonquin* a fait entendre à nos Hurons, qu'ils se trompoient de penser que les diables les fissent mourir, qu'ils ne devoient s'en prendre qu'aux François, & qu'il auoit veu comme vne femme Françoisse qui empestoit de son souffle & de son haleine tout le pays; nos Sauvages s'imaginent que c'est la sœur de feu Estienne Bruslé qui se venge de la mort de son frere. Ce Sorcier adioute que nous nous meslons aussi nous mesme d'enforcer, [217] que nous nous seruions à ce dessein des images de nos saints, qu'en les montrant il en sort de certaines influences empestées qui se coulent iusques dans la poitrine de ceux qui les regardent, & ainsi qu'il ne faut pas s'estonner s'ils se trouvent par apres accueillis du mal; Les principaux & les chefs du pays nous font assez paroître qu'ils ne font pas dans cette creance, mais neantmoins qu'ils craignent que quelque estourdi ne fasse quelque mauvais coup qui leur donne sujet de rougir. Nous sommes entre les mains de Dieu; & tous ces dangers ne nous font pas perdre vn moment de nostre joye, ce nous feroit vn trop grand honneur de perdre la vie en nous employant à sauuer quelque pauvre ame; pour tous ces bruis & toutes ces menaces, nous sommes resolu dans la prudence & la discretion, de ne rien demordre de nos fonctions & exercices ordinaires. Si nous en faisions autrement, nous croirions faire

so many souls that he held captive. He has made every effort this winter to close our mouths, and to prevent us from preaching to these barbarous people the grandeur and infinite mercy of the master whom we serve; but his designs not having succeeded (for God has granted us the favor of baptizing two hundred and thirty or forty persons), he has recently stirred up new tempests against us. They are still saying, almost as much as ever, that we are the cause of the malady. These reports are partly founded upon the fact that it is in this season much more fatal than it was during the severe cold of the winter, and consequently the greater part of those we baptize, die. Besides this, very recently a certain *Algonquin* captain has given our Hurons to understand that they were mistaken in thinking that the devils caused them to die,—that they should blame only the French for this; and that he had seen, as it were, a French woman who was infecting the whole country with her breath and her exhalations. Our Savages imagine that it is the sister of the late Estienne Bruslé, who is avenging her brother's death. This Sorcerer added that we, even we ourselves, meddle with sorcery; [217] that for this purpose we employ the images of our saints,—that, when we show them, certain tainted influences issue therefrom which steal down into the chests of those who look at them, and therefore they need not be astonished if they afterwards find themselves assailed by the disease. The prominent and chief men of the country show us quite plainly that they do not share this belief, but nevertheless intimate that they fear some heedless fellow will commit some foul deed that will cause them to blush. We are in

tort à la grace que Dieu nous a faite, degenerer de nostre condition; & se feroit fans doute ignorer que les Apostres n'ont iamais planté la croix du fils de Dieu que parmi les perfecutions, & en fin aux depends de leur vie.

Le 4. de ce mois i'ai receu vne lettre du P. [218] Pierre Pijart, qui est maintenant au bourg d'*Ossosané* où il a l'œil sur ceux qui traouillent à dreffer nostre cabane; puisque l'embarquement de nos Sauuages est encor differé pour quelques iours, ie me garderai bien de trencher en deux mots ce qui ne peut qu'apporter beaucoup de consolation à V. R.

God's hands, and all these dangers do not make us forfeit a moment of our joy. It would be too great an honor for us to lose our lives while employed in saving some poor soul; as for all these reports and all these threats, we have resolved, in prudence and discretion, not to abate a whit from our usual functions and occupations. If we did otherwise, we would think we were doing wrong to the grace that God has shown us, and falling below our estate; and this would be, without doubt, to ignore the fact that the Apostles never planted the cross of the son of God save in the midst of persecutions, and finally at the expense of their lives.

On the 4th of this month, I received a letter from Father [218] Pierre Pijart, who is now at the village of *Ossosané*, where he has oversight of those who are building our cabin. Since the embarkation of our Savages is again deferred for several days, I shall certainly refrain from cutting off with a few words what can only afford Your Reverence great consolation.

CHAPITRE VI.

DE LA RESIDENCE DE LA CONCEPTION DE NOSTRE
DAME AU BOURG D'OSSOSANÉ.

EN fin voicy nos defirs accomplis, ie ne donnerai plus maintenant de fimples eſperances à V. R. on trauaille à bon eſciant à nous drefſer noſtre cabane à *Oſſoſané*, & nous attendons qu'elle nous enuoie, s'il lui plaift, des ouuriers pour y baſtir vne chapelle en l'honneur de L'immaculee Conception de noſtre Dame.

[219] Le 17. de Mai le P. Super. fit ouuerture de noſtre reſolution au Capitaine, à deſſein de faire mettre la main à l'œuvre au pluſtoſt. Le Capitaine fit aſſembler le Conſeil; où la propoſition fut receuë avec beaucoup de contentement; ils s'obligerent de nous faire vne Cabane d'environ douze bralles, nous priant s'ils ne la faifoient plus grande de conſiderer que la maladie auoit emporté vne partie des jeunes gens, & que le reſte eſtoient preſque tous allez en traite, ou à la peſche, & nous donnant parole de nous la faire ſi longue & ſi ample que nous voudrions l'annee prochaine. Le Conſeil fini chacun priſt ſa hache, & s'en allerent tous en troupe diſpoſer la place.

Le 21. le P. Pierre Pijart partit pour mettre en beſongne les ouuriers avec deux de nos domeſtiques, là il eut de l'exercice en toutes façons, les malades lui ont donné dequoi exercer la charité, & ceux qui trauailloient à noſtre cabane vn beau fujet de pratiquer

CHAPTER VI.

OF THE RESIDENCE OF THE CONCEPTION OF NOSTRE
DAME, AT THE HAMLET OF OSSOSANÉ.

AT last, behold our desires accomplished! I shall now express no longer mere hopes to Your Reverence, for they are working in earnest to erect for us our cabin at *Ossosané*; and we expect that you will send us, if you please, some workmen to build there a chapel in honor of the Immaculate Conception of our Lady.

[219] On the 17th of May, the Father Superior broached the subject of our decision to the Captain, in order to have the work begun as soon as possible. The Captain summoned the Council to assemble, where the proposition was received with much satisfaction. They bound themselves to make us a Cabin of about twelve brasses,—begging us, if they did not make it larger, to consider that the malady had carried off a part of the young men, and that the rest were nearly all gone trading or fishing; and giving us their word to make it as long and as wide as we should wish, the following year. The Council over, each one took his hatchet, and they all went away in a crowd to prepare the site.

On the 21st, Father Pierre Pijart departed with two of our domestics, to set the laborers to work. There he had exercise of all kinds; the sick gave him occasion to exercise charity, and those who were working upon our cabin an excellent opportunity to

la patience. Voici ce qu'il m'en escrit du quatriefme de Iuin.

Ie me trouue ici dans vn tracas bien extraordinaire ; i'ai d'un costé à faire trauailler à nostre cabane, & de l'autre des malades à [220] visiter : ceux-là ne font qu'une partie de ce qu'ils veulent, & aupres de ceux-ci ie rencontre plus de forciers & d'*Arendioouané* que d'occasions de leur parler de Dieu, & des affaires de leur salut. Ie remercie mon Sauueur de la patience qu'il me donne, & de ce que parmi tant de sujets de distractions, il ne me laisse point sans consolation interieure ; autrement ce me feroit un petit enfer de me voir en cet estat, & d'estre priué cōme ie suis de l'usage des Sacremens. Ie me cōsole dans la pēsee que i'ai que nous ne bâtitons pas ici une simple cabane, mais une maison de nostre Dame, ou plustost plusieurs belles chappelles aux principales bourgades du païs, puis que c'est icy où nous espérons avec l'assistance du Ciel jetter les semences d'une belle & plantureuse moisson des ames. Depuis que ie suis ici Dieu m'a fait la grace de baptiser trois malades, un petit enfant, nostre hôte, & sa fille ; pour ce qui est de ceux-ci s'ils ne guerissent, ce ne fera pas pour auoir espargné les remedes du pays. Ce bō homme a tousiours esté disposé pour danfer, chanter & faire l'*Aoutaerohj* pour les autres, en cette occasion ci on n'a pas manqué de lui rendre la pareille ; on nous a souuentefois raconté des choses presque incroyables [221] de ces festins qu'ils appellent d'*Aoutaerohj* ; Voici ce que i'en ai veu de mes yeux.

Le 24. de May on fit un de ces festins pour sa fanté & celle de sa fille ; ils danferent & heurlerent comme des demons une grande partie de la nuict ; mais ce

practice patience. He wrote me thus about it, on the fourth of June:

"I find myself here in the midst of extraordinary confusion,—on one hand, I have to keep them at work upon our cabin; and, on the other, I have the sick to [220] visit; the former only do a part of what they attempt, and I encounter near the latter more sorcerers and *Arendioouané* than occasions to speak to them of God and of the matter of their salvation. I thank my Savior for the patience he gives me, and that, among so many causes for distraction, he does not leave me without internal consolation; otherwise it would be for me a little hell to find myself in this condition, and to be deprived, as I am, of the use of the Sacraments. I console myself with the thought I have that we are not building here a simple cabin, but a house for our Lady,—or rather many beautiful chapels in the principal villages of the country, since it is here that we hope, with the aid of Heaven, to cast the seeds for a beautiful and plenteous harvest of souls. Since I have been here God has granted me the favor to baptize three sick persons,—a little child, our host, and his daughter. As regards the latter, if they do not recover, it will not be from having spared the native remedies. This good man has always been ready to dance, sing, and perform the *Aoutaeroihi* for the others; and on this occasion they have not failed to render him like service. They have oftentimes related things to us that were almost incredible, [221] concerning these feasts that they call *Aoutaeroihi*. Here is what I have seen of them with my own eyes:

"On the 24th of May, one of these feasts was made for his health and that of his daughter. They

qui nous estonna le plus fut qu'un certain nommé *Oscouta* prit de sa bouche un gros charbon de feu tout rouge, & le porta jusques aux malades qui estoient assez loing de lui, faisant force grimaces & grondant comme un ours à leurs oreilles: neantmoins la chose ne réussit pas à son gré. Ce charbon n'estoit pas assez dur, & s'estoit rompu dedans sa bouche, ce qui empêcha l'operation de ce remede: c'est pourquoi il fut ordonné qu'on recommenceroit le lendemain, & qu'on se serviroit de cailloux ardants au lieu de charbons. Cependant j'estois en peine pour le malade qui alloit en empirant, & ie fus presque sur le point de lui faire ouverture du Baptême: neantmoins aiant recommandé la chose à Dieu, ie pensai qu'il valloit mieux attendre qu'il fust au bout de toutes ses fantasies, esperant qu'apres avoir reconnu par experience le peu de soulagement qui se tire en ces extremités de ces remedes, [222] imaginaires, ie le trouveroie plus disposé à m'escouter & à ne mettre sa confiance qu'en Dieu; Doncques le lendemain on se dispose pour un second festin d'*Aoutaerohj*, on apporte force cailloux, pour les faire rougir on fait un feu à bruler la cabane. J'auois eu quelque pensie de m'aller retirer ailleurs pour cette nuict que se deuoit faire ce sabat, toutesfois ie iugai à propos de m'y trouver pour voir si en effet tout ce que j'en auois ouï dire estoit veritable. 24. personnes furent designees pour chanter & faire toutes les ceremonies: mais quel chant & quels tons de voix, pour moi ie croi que si les demons & les damnez chantoient dans l'enfer, ce feroit à peu pres de cette sorte, ie n'ouï iamais rien de plus lugubre & de plus effroyable. J'attendois tousiours ce qu'ils feroient de ces cailloux qu'ils faisoient

danced and howled like demons a good part of the night, but what astonished us the most was that a certain man named *Oscouta* took in his mouth a great red-hot coal, and carried it to the patients, who were at some distance from him, making many grimaces, and growling in their ears like a bear; nevertheless, the performance did not result as he desired. The coal was not hard enough, and broke within his mouth, which prevented the operation of the remedy. Hence it was ordained that they should begin again the next day, and that they should use red-hot stones instead of coals. Meanwhile, I was troubled about the sick man, who was growing worse, and I was almost upon the point of proposing Baptism to him; nevertheless, having recommended the matter to God, I thought it better to wait until he reached the end of all his fancies,—hoping that, after he had recognized by experience the little relief to be obtained in such extremities from these imaginary remedies, [222] I would find him more disposed to listen to me, and to put his confidence only in God. Accordingly, the next day they prepared for a second *Aoutaerohi* feast. A number of stones were brought; and, to make them red-hot, a fire was prepared hot enough to burn down the cabin. I had had some intention of retiring elsewhere for the night when this witches' sabbath was to take place; but I judged it wise to be present there to see if all I had heard about it were really true. 24 persons were chosen to sing and to perform all the ceremonies; but what songs, and what tones of voice! For my part, I believe that if the demons and the damned were to sing in hell, it would be about after this fashion; I never heard anything more lugubrious and more frightful.

chauffer & rougir avec tant de soïn. Vous me croirez puisque ie parle d'une chose que i'ai veu de mes yeux, ils escarterent les tifons, les tirerent du milieu du feu, & aiant les mains derriere le dos les prirent a belles dents, les porterent iusques aux malades, & demurerent assez long temps sans lascher prise, soufflans sur eux & grondans à leurs oreilles; ie garde vn de ces cailloux expressement [223] pour vous le monstrier; vous vous estonnerez comme vn homme peut auoir la bouche si bien fenduë, il est enuiron de la grosseur d'un œuf d'oie. Cependant i'ai veu vn fauage le mettre dans sa bouche en telle façon qu'il y en auoit plus dedans que dehors, il le porta assez loing, & apres cela il estoit encor si chaud que l'ayant ietté contre terre il en sortit des estincelles de feu. Je m'oubliois de vous dire qu'apres ce premier festin d'*Aoutaerohj* vn de nos Francois eut la curiosité de voir si en effet tout cela se faisoit sans que personne se bruslast, il s'adressa à cét *Oscouta* qui auoit emplí sa bouche de charbons allumez, il lui fit ouurir & la trouua si faine & entiere sans aucune apparence de bruslure: & non seulement ceux-ci ne se brusloient point, mais les malades mesme. Ils se laisserent frotter par le corps de cendres toutes rouges sans tesmoigner aucun sentiment de douleur, & sans que leur peau en parust tant soit peu interessée. Ce festin acheué ils ne se trouuerent pas au bout de leurs douleurs, au contraire il y auoit plus d'apparence de danger: aussi fit on venir deux autres forciers, qui firent mille cingeries autour de ces pauvres malades: mais tout cela n'est rien au près de [224] ce que ie vous viens de dire, voici une chose assez remarquable. Le 26. sur le soir on disposa une fuerie qui fut suiuite

I was waiting all the time to see what they would do with those stones that they were heating and making red-hot with so much care. You may believe me, since I speak of a thing that I saw with my own eyes,—they separated the brands, drew them from the midst of the fire, and, holding their hands behind their backs, took these between their teeth, carried them to the patients and remained some time without loosing their hold, blowing upon them and growling in their ears. I am keeping one of the stones expressly [223] to show you. You will be astonished that a man can have so wide a mouth; the stone is about the size of a goose egg. Yet I saw a savage put it in his mouth so that there was more of it inside than out; he carried it some distance, and, after that, it was still so hot, that when he threw it to the ground sparks of fire issued from it. I forgot to tell you that, after the first *Aoutaero*hi feast, one of our Frenchmen had the curiosity to see if, in reality, all this was done without any one being burned. He spoke to this *Oscouta* who had filled his mouth with live coals; he had him open his mouth and found it unhurt and whole, without any appearance of having been burned; and not only those persons, but even the sick people were not burned. They let their bodies be rubbed with glowing cinders, without showing any evidences of pain, and without their skin appearing in the least affected. This feast ended, they did not reach the end of their sufferings; on the contrary, there was more appearance of danger. Therefore two other sorcerers were summoned, who played a thousand apish tricks around these poor patients. But all these were nothing in comparison with [224] what I have just

d'un festin. Je ne vis de ma vie chose pareille, il y entrèrent 20. hommes & s'entassèrent presque les uns sur les autres, le malade même s'i traina quoi qu'avec beaucoup de peine, & fut de la troupe, il chanta aussi assez long temps, & au milieu des ardeurs de cette fureur il demanda de l'eau pour se rafraîchir, il en bû une partie & jetta le reste sur son corps. Voilà un excellent remède pour un malade à l'extrémité; aussi le lendemain je le trouvai. en bel estat. De fait ce fut un bel estat pour lui, puisque Dieu lui fit pour lors la grace de concevoir l'importance des affaires de son salut, & à moy de me mettre en la bouche des paroles pour lui expliquer les principaux de nos mystères. Comme je lui disois que le Baptême n'estoit pas un remède pour la santé du corps, nous le sçavons bien me dit-il, lui, & un des anciens qui se trouva lors que je l'instruisois, nous le sçavons aussi: c'est un grand avantage pour nous que dans ce bourg ils sont pleinement informez de ce que nous prétendons par le Baptême. La fille fuiuit bien tost l'exemple de son pere, qui l'exhorta lui même à demander le Baptême, [225] à l'occasion de la mort de leurs enfans qui auoient esté baptisez. Le pere mourut le iour de la Pentecoste, pour sa fille il semble qu'elle se porte un peu mieux: j'auois bien de l'obligation à ce bon vieillard, de m'auoir amené en ce pais, & je me resioüis maintenant de ce qu'il a pleu à Dieu se seruir de moi pour le conduire dans le ciel. Ce Sauvage auoit des qualitez qui le rendoient tout à fait aimable: je ne me fus iamais imaginé pouuoir trouver en un barbare tant de douceur & de debonnaireté, pendant mon voyage il me traittoit comme son propre fils.

told you. Here is something quite remarkable: Towards evening of the 26th, they prepared a sweat, which was followed by a feast. I never saw anything like it in my life; 20 men entered, and almost piled themselves upon one another. Even the sick man dragged himself thither, though with considerable difficulty, and was one of the troop; he also sang for quite a long time, and in the midst of the heat of this sweat he asked for water with which to refresh himself,—a part of which he drank, and the rest he threw over his body. An excellent remedy, forsooth, for a sick man on the verge of death! So the next day I found him in a fine condition; indeed it was a fine condition for him, since God then gave to him the grace to conceive the importance of the concerns of his salvation, and to me to put into my mouth the words to explain to him our principal mysteries. When I told him that Baptism was not a remedy for the health of the body, 'We know that well,' replied to me both he, and an old man who was present when I was instructing him, 'we know that well enough.' It is a great advantage to us that in this town they are fully informed of what we mean by Baptism. The daughter soon followed the example of her father, who himself exhorted her to ask for Baptism, [225] at the time of the death of their children, who had been baptized. The father died on the day of Pentecost; as for the daughter, she seems to be a little better. I was under great obligation to this good old man for having brought me into this country; and I rejoice now that it has pleased God to employ me to lead him to heaven. This Savage had some qualities which rendered him very lovable; I had never imagined that I could find

Le mesme iour que ie receu la presente le P. Supérieur & le P. Chastellain retournerent d'*Offosané*, où ils estoient allez le iour precedent pour consoler par quelque present les parents de nostre hôte: le bien que nous auions receu d'eux pendant tout l'hiver, demandoit de nous ce tesmoignage du reffentimēt que nous auions de leur affliction. Ils prirent aussi ceste occasion pour s'affleurer des bruits qui couroient en ces quartiers, qu'à raison de la mort de ce Sauuage, on auoit tout a fait abandonné l'entreprise de nostre, cabane pour n'y plus remettre la [226] main. Mais en y allant ils passerent par *Arenté* où ils trouuerent les esprits vn peu aigris & rebutez du Baptesme, à cause de la mort d'vn ieune enfant baptisé dans l'extrémité depuis deux iours: si qu'estās entrez dās vne cabane pour voir vne petite fille de cinq ans qui estoit en pareil danger, & qui auoit tesmoigné auparauant par ses larmes & ses pleurs l'aersion qu'elle auoit du Baptesme, à la premiere ouuerture qu'ils firent de ce Sacrement on les pria de n'en parler pas dauantage: neantmoins l'estat de cette petite malade leur fit iuger qu'il falloit passer par dessus le refus des parents qui estoient là en grand nombre. C'est pourquoy le P. Pierre Chastellain pria le P. Supérieur de parler vn peu de la fieure & de la maladie, à fin qu'il eust occasion de faire le medecin, & tafter le poulx à l'enfant, cependant il mouilla vn mouchoir le plus secretement qu'il pût dans vn seau qui estoit là, & fit mine de s'en frotter le visage: puis s'approchant d'vne main il lui tasta le poulx & de l'autre sous pretexte de voir si elle auoit la teste extraordinairement eschauffee, il la baptisa sans qu'aucun des assistans

in a barbarian so much gentleness and amiability; during my journey he treated me like his own son."

On the same day that I received this letter, the Father Superior and Father Chastellain returned from *Ossosané*, whither they had gone the day before to console the relatives of our host with a present. The kindness we had received from them during the whole winter demanded from us this evidence of the sympathy we felt for their affliction. They also took this occasion to assure themselves of the reports which were current in these quarters, that, on account of the death of this Savage, the work of building our cabin had been altogether abandoned, to be no more resumed. [226] But, in going thither, they passed through *Arenté*, where they found the people's minds somewhat embittered and prejudiced against Baptism, on account of the death of a young child, baptized in its last moments two days before; so that when they entered a cabin to see a little girl five years old who was in similar danger,—and who had before shown, by her tears and sobs, the aversion she had for Baptism, at the first overtures they made of this Sacrament,—they were begged to speak of it no more. Nevertheless, the condition of this little patient made them decide that it was better to disregard the refusal of the relatives, who were present there in great numbers. Hence Father Pierre Chastellain requested the Father Superior to talk a little about the fever and the disease, in order that he might have an opportunity to act the physician, and to feel the child's pulse; meanwhile, he wet a handkerchief as secretly as he could in a pail of water which stood there, and made a feint to wipe her face; then approaching, with one hand he felt the

s'en aperceust, quoi qu'ils eussent tous les yeux ouverts sur ce [227] qu'il alloit faire.

Estans arriuez à *Offosané* ils apprirent que les bruits qui auoient couru estoient faux, & que la seule absence du Capitaine estoit cause de l'interruption de l'ouurage; les Peres eurent moien de sçauoir de la bouche mesme du Capitaine ce qui en estoit, qui leur tesmoigna des sentimens tout contraires, & mesme leur fit entendre que les chefs & les principaux des dernieres bourgades du pais, avec lesquels ils venoient de tenir Conseil, lui auoient fait paroistre beaucoup de contentement de ce que nous nous approchions deux, veu qu'ils auroient d'oresnauant plus de commodité de nous venir visiter, adioustans qu'ils eussent à nous donner toute forte de satisfaction, & nous bastir vne belle cabane. Le P. Superieur fit ses presens aux parens de nostre hôte deffunt, les remerciements s'en firent sur l'heure & par apres en plein festin.

Au retour ils estoient desia au de-là du bourg d'*Angouteus* par lequel ils estoient passez, lors qu'ils rencontrerent vne femme qui s'en alloit en son champ, & qui entre autres discours leur parla d'une sienne petite fille qu'elle faisoit fort malade, priant le [228] Pere de l'aller baptiser, ce qui les obligea à retourner sur leur pas. Comme ils estoient sur le point de baptiser cét enfant, la grandmere voiant que la ieunesse entroit à la foule pour les voir; & comment, leur dit elle, n'avez vous iamais veu des François, ne sçavez vous pas que quand nos forciers viennent visiter les malades ils ne veulent point qu'on les voie, & qu'on les interrompe, il n'en fallut pas dire dauantage. Sur ces entrefaites on vint aduertir le Pere qu'une femme estoit extremement malade, de fait il

pulse, and with the other, under pretext of seeing if her head were unusually hot, he baptized her without any of those present perceiving it, although they all had kept their eyes open to [227] what he was doing.

Having arrived at *Ossosané*, they learned that the reports that had been circulated were false, and that only the absence of the Captain had caused the interruption of the work. The Fathers had an opportunity of learning from the lips of the Captain himself what there was in it. He assured them of quite opposite sentiments, and even gave them to understand that the chiefs and head men of the frontier villages of the country, with whom they had just held a Council, had evinced to him great satisfaction because we were coming nearer to them, seeing that they would hereafter find it easier to come and visit us, and adding that they would have to give us all manner of satisfaction and build us a fine cabin. The Father Superior gave his presents to the relatives of our deceased host, thanks being returned to him therefor at the time, and afterwards in open feast.

On their return, they had already gotten beyond the village of *Angouteus*, through which they had passed, when they encountered a woman who was going to her field, and who, among other things, mentioned to them one of her little girls, whom she represented as very sick, begging the [228] Father to go and baptize her, which obliged them to retrace their steps. As they were upon the point of baptizing this child, the grandmother, seeing that the children were crowding in to see them, said, "How now, have you never seen Frenchmen? Do you not know that when our sorcerers come to visit the sick

l'a trouua en tel estat qu'il iugea à propos de l'instruire, elle estoit bien contente d'estre baptisee, mais quand on lui dit qu'il estoit necessaire de faire vne ferme resolution de changer de vie, & de ne plus pecher, elle s'escria, est-il possible que ie ne peche plus; il n'est pas possible, & en mesme temps se courut le visage de sa robe, donnant à attendre que cela estant, elle n'auoit que faire d'estre baptisee. Le Pere lui representa qu'elle ne deuoit pas se rebuter pour cela, qu'il estoit bien vrai que nous estions tous sujets au peché, aussi qu'il ne lui demandoit pas absolument [229] qu'elle ne pechast plus, seulement qu'elle prist vne bonne resolution de ne plus retourner à sa vie passée. Au reste que s'il arriuoit apres le baptesme qu'elle pechast, qu'elle ne pensast pas pour cela que tout fust perdu; qu'il lui enseigneroit encor vn autre moien par le lequel les pechez s'effaçoient. Vne sienne parente prit là dessus la parole; courage, lui dit-elle, puis que les pechez s'effacent, & ne perds point vne si belle occasion d'estre baptisee; tu as maintenant la commodité des François, regarde qu'ils s'en vont & que peut estre nous ne les reuerrons de long temps. Elle la prescha si bien qu'elle franchit ce pas, & promit de faire son possible pour ne plus pecher, & ainsi le Pere la baptisa.

Le septiesme ie receu vne seconde lettre du Pere Pierre Pijart, il m'escruiit en ces termes. Depuis ma derniere ie continuerai à vous mander l'estat de nostre nouvelle Residence. Le cinquiesme de ce mois ie dis la premiere Messe en nostre maison de la Conception de nostre Dame, offrant ce tres saint Sacrifice par vne Messe votie de la tres-sainte Trinité à ces [230] mesmes diuines personnes pour la disposition des

they do not wish any one to see them and interrupt them?" It was not necessary to say any more. While this was going on, some one came to inform the Father that a woman was extremely ill. In fact, he found her in such a condition that he deemed it advisable to instruct her; she was very glad to be baptized, but when she was told that it was necessary to make a firm resolve to change her manner of life, and to sin no more, she exclaimed, "Is it possible for me to sin no more? It is not possible;" and at the same time she covered her face with her robe, giving us to understand that, this being so, she would have nothing to do with baptism. The Father represented to her that she ought not to refuse it on that account; that it was very true we were all liable to sin, and therefore he did not demand absolutely [229] that she should sin no more,—only that she should make a good resolution not to return to her past life. Besides, if, after baptism, she should happen to sin, she need not think all was lost on that account; that he would teach her still another means by which sins were blotted out. One of her relatives thereupon began to speak: "Take courage, since sins are blotted out," she said to her, "and do not lose so fine an opportunity to be baptized; thou hast now the advantage of having the Frenchmen here; consider that they are going away, and that perhaps we shall not see them again for a long time." She preached to her so well that she resolved to take this step, promising to do her best not to sin any more; and therefore the Father baptized her.

On the seventh, I received a second letter from Father Pierre Pijart, who wrote me in these terms:

cœurs de ces pauvres Sauvages, & pour l'heureux fucez des labeurs de ceux qui y feront emploiez. Le lëdemain ie dis la Messe de l'Immaculee Conception, l'inuoquant comme patronne particuliere de cette nouvelle habitation : vous pouuez penfer avec qu'elle consolation de mon ame, & ie fus tellement foulagé des petits trauaux & importunitez des Sauvages que i'auois enduré les iours precedents, que ie m'imaginois estre en vne autre vie. Ie me trouuai si plein de courage qu'il me sembloit que le passé auoit esté fort peu de chose en comparaifon de ce que ie fouhaitois endurer, ie me les representois desia deuant les yeux, & quoi que ie m'y fois tousiours confacré, neantmoins ie m'y voïe maintenant par vne affection plus particuliere de fuiure celui qui a tant enduré pour nous.

Le quatriefme de ce mois ie baptisai vn petit enfant par vne particuliere prouidence de Dieu, le iour precedent i'auois esté en la mesme cabane, & ne l'auois point veu, de fait il n'y estoit pas pour lors. Vn de nos François y estant allé par apres, pour y voir vn petit fan [231] qu'on vouloit vendre, le trouua couché sur le dos, abandonné de sa mere qui n'attendoit que l'heure qu'il expirast, il me vint querir promptement, ie le baptisai. Ie viens d'apprendre qu'il y a des malades à *Angoutenc*, cependant ie ne fçaurois quitter ce bourg, i'ai baptisée ce matin vne femme à l'extremité, ie l'auois instruire dés hier au soir : Dieu lui face misericorde, qu'il soit à iamais beni. Maintenant que i'escris la presente il ne reste que dix escorces pour acheuer la cabane, on les est allé querir, le soir s'en fera fait. Priez Dieu qu'il

“ I will send you further information of the state of our new Residence since my last letter. On the fifth of this month, I said the first Mass in our house of la Conception de nostre Dame, offering this most holy Sacrifice, through a votive Mass of the most holy Trinity, to these [230] same divine persons for the preparation of the hearts of these poor Savages, and for auspicious results to the labors of those who shall be employed here. The next day, I said the Mass of the Immaculate Conception, invoking it as a special patron of this new settlement. You can imagine with what consolation of soul I did this; and it was such a relief from the petty cares, and the importunities of the Savages, that I had endured through the preceding days, that I imagined I was in another life. I found myself so full of courage that it seemed to me the past had been a very trifling thing in comparison with the trials I desired to endure,— I already pictured them before my eyes; and, although I have always consecrated myself to this work, I nevertheless dedicate myself to it now from a more peculiar and affectionate desire to follow him who has endured so much for us.

“ On the fourth of this month, I baptized a little child, by a special providence of God. The day before, I had been in the same cabin and had not seen it,—indeed, it was not there at the time. One of our Frenchmen having gone thither afterwards, to see a little fawn [231] which they wished to sell him, found the child lying upon its back, abandoned by its mother, who was only awaiting the hour of its death; he came promptly for me, and I baptized it. I have just learned that there are some sick people at *Angoutenc*, but I cannot leave this village. I bap-

m'attire tout à foy & eftant parfaitement conuerti à lui, croiez que vous n'aurez iamais trouué perfonne qui foit dauantage vofre tout en Iefus. De la Refidence de la Conception de Nofre Dame ce feptiefme de Iuin.

tized this morning a woman who was at the point of death; I had instructed her last evening; may God have mercy on her and may he be forever blessed! At the time I am writing this, there remain only ten pieces of bark to finish the cabin; they have gone to get them, and this evening it will be completed. Pray God that he may make me all his own; and, being perfectly converted to him, believe that you will never find any one who is more entirely yours in Jesus. From the Residence of la Conception de Nostre Dame, this seventh of June."

[232] CHAPITRE VII.

L'HEVREVSE CONVERSION DU TSIUENDAENTAHA
PREMIER SAUUAGE ADULTE BAPTISE EN
ESTAT DE SANTÉ DANS LE
PAYS DES HURONS.

EN mesme temps que le Diable semble auoir le deffus, que le fainct Baptisme est d'écricié en deux ou trois bourgades d'ici autour à raifon de la mort de quelques baptifez, que les Sorciers, (dont les paroles font receuës pour des oracles) defendent aux malades l'vfage de quelques douceurs qui nous donnoient entree aupres d'eux : que quelques anciens qui font estat d'estre de nos amis tafchent de nous perfuader de nous en retourner en France, & qu'on crie de tous costez que c'est trop endurer de nous, & [233] qu'il faut nous fendre la teste. Vn Sauuage aagé d'environ cinquante ans, homme d'esprit, des plus iudicieux & des plus confiderables du païs, apres y auoir pensé meurement depuis trois ans qu'il a affisté à l'explication de la doctrine Chrestienne, & aiant esté instruit fort particulierement : depuis quelques mois a demandé instamment le baptisme, & le iour de la tres faincte Trinité a esté baptisé publiquement & auec les ceremonies de L'Eglise en presence des principaux de cette bourgade, dont les vns ont regardé cette action auec estonnement, & les autres auec vn desir de l'imiter.

La France à eu l'honneur & la gloire d'ouurir la

[232] CHAPTER VII.

THE HAPPY CONVERSION OF TSIUENDAENTAHA, THE
FIRST ADULT SAVAGE BAPTIZED, WHILE
IN HEALTH, IN THE COUNTRY
OF THE HURONS.

AT the very time when the Devil seems to have the upper hand,—when holy Baptism is decried in two or three villages around here on account of the death of some of those baptized, when the Sorcerers (whose words are received as oracles) are prohibiting the sick from using a few sweetmeats which give us access to them, when some old men who pride themselves on being our friends are trying to persuade us to return to France, and when the cry is raised on all sides that our presence is unendurable, and [233] that our heads must be split,—a Savage about fifty years old, a man of intelligence and one of the most discreet and influential persons in the country, after having given the subject mature consideration for three years, while he has been attending the explanations of the Christian doctrine, and having been very carefully instructed, earnestly requested baptism a few months ago; and, on the day of the most holy Trinity, he was baptized publicly, and with the ceremonies of the Church, in the presence of the chief persons of this village, some of whom regarded this act with astonishment, and others with a desire to imitate it.

France has had the honor and the glory to open

porte de L'Eglise au premier de ces peuples barbares, & s'attendoit qu'il deust estre vn des Apostres du pays. Mais Dieu ayant permis par les secrets reffors de sa diuine prouidence qu'il soit tombé entre les mains des ennemis, où il est mort ou captif: il a plû à cétte infinie bonté nous en rendre aujourd'huy vn autre, ce qui nous donne suiet desputer qu'il fera suiuir de plusieurs. Il est vray que ce ieune homme auoit des qualitez qui le rendoient recommandable, [234] comme il estoit d'un naturel fort docile, auoit l'esprit assez bon, & vne suffisante cognoissance de nostre langue, il pouuoit sans doute rendre de bons seruices à Dieu, & nous aider grandement en la predication du S. Euangile; mais ie trouue en cettui-ci quelque chose dauantage, au moins de plus ferme & de plus solide; Ce fut vne chose pleine de consolation de voir vn Sauuage tiré de son pays en la fleur de sa jeunesse, baptisé & reuestu de la robe d'innocence en vne ville & vne assemblee des plus celebres de toute la France: toutesfois i'estime que plusieurs feront en quelque façon plus consolez d'entendre qu'un homme fait, de bonne famille, qui est en la reputation d'un hōme d'esprit & de iugement, en vn pays barbare parmi ses parens encor infideles, en vn temps auquel le Baptisme est mesprisé, & les Predicateurs de l'E-uangile regardés comme forciers & empoisonneurs, ait produit aujourd'huy vne ferme resolution de viure en Chrestien le reste de sa vie, & renoncé publiquement & pour iamais à toutes ses superstitions. Il y auoit desia long temps qu'il nous auoit tesmoigné quelque desir d'en venir à ce point, neantmoins le [235] peu d'effets que nous voions de ses belles paroles, & la cognoissance que nous auons que cette na-

the door of the Church to the first man of these barbarous peoples, and was expecting that he would become one of the Apostles of the country. But God having, through the secret workings of his divine providence, permitted him to fall into the hands of the enemy, where he is either dead or a captive, it has pleased this infinite goodness to restore us to-day another one in his place, which gives us reason to hope that he will be followed by many more. That young man certainly had some qualities which rendered him commendable; [234] as he was of a very docile disposition, and had a tolerably good mind and a sufficient knowledge of our language, he was able, no doubt, to render good service to God, and to aid us greatly in preaching the Holy Gospel. But I find in this man something more, at least something firmer and more substantial. It was an event full of consolation to see a Savage taken from his country in the flower of his youth, baptized, and clothed in the robe of innocence, in one of the most celebrated cities and assemblies of all France. Yet I judge that many will be, in some respects, more consoled to hear that a full-grown man, of good family, having the reputation of a man of intelligence and judgment,—in a barbarous country, among his still infidel kindred, at a time when Baptism is despised, and the Preachers of the Gospel regarded as sorcerers and poisoners,—has evinced to-day a firm resolution to live as a Christian for the rest of his life, and has renounced publicly and forever all his superstitions. For a long time he had been showing us some disposition to take this step, but the [235] meager effects we saw of his fine words, and the knowledge we have that this nation is perhaps one of the most deceitful upon the

tion est peut estre vne des plus diffimulees qui soit sur la terre, faisoit que nous ne nous pressions pas bien fort de l'engager dans le Baptesme. Il nous auoit fait quelques traicts qui nous faisoient entrer en deffiance & craindre qu'il n'y eust bien du propre interest en son fait; entre autres l'an passé, ie ne sçai si nous l'auons mandé à vostre R. mais l'action est assez gentille. Apres auoir assisté a quelques Catechismes, où le P. Superieur auoit parlé amplement contre leurs Superstitions, & où lui mesme auoit applaudi à tout ce qui s'estoit dit: il tōba malade, quoi qu'assez legerement, deux ou trois iours consecutifs on iotia au plat dans sa cabane, comme il est croiable, de l'ordonnance du medecin, ou en suite de quelque songe, ce jeu est vn des excellents remedes qu'ils aient; au bout de sept ou huict iours qu'il eust tout à fait recourré sa fanté, il sembloit qu'il eust quelque honte de se monstrier. Neãtmōins aiant rencontré le P. Superieur, il lui dit qu'il auoit quelque chose à lui communiquer, & qu'il trouuaist bon qu'il vint passer la nuict chez nous. Il ne [236] fut pas si tost entré qu'il nous dit qu'il auoit peché; nous voila bien aise de le voir au moins dans quelque reco-gnoissance de sa faute, nous pensions desia qu'il s'allaist accuser d'auoir contreuenue à ce que le Pere leur auoit enseigné: mais quant il vint à s'expliquer, il se trouua que ce peché estoit qu'on lui auoit desrobé son bonnet; il est fort probable que le motif de cette confession estoit l'esperance qu'il auoit que pour penitence on luy en rendroit vn autre. Le Pere prist la parole & lui dit, que le larron auoit peché & non pas lui, & que pour lui s'il auoit peché c'estoit en ce qu'il auoit fait iouer au plat pour sa fanté; à cela

earth, caused us not to be in great haste about inviting him to Baptism. He had shown us some traits that had caused us to distrust him, and to fear that there was considerable self-interest in his conduct. I do not know whether we informed your Reverence of it last year, among other things, but one of his acts was quite ridiculous. After having attended some of the Catechisms, where the Father Superior had spoken at length against their Superstitions, and where he himself had applauded all that was said, he fell sick, though not seriously; and for two or three consecutive days the game of dish⁸ was played in his cabin,—probably by order of the doctor, or in consequence of some dream. This is one of the excellent remedies they have. At the end of seven or eight days, when he had entirely recovered his health, it seemed that he was rather ashamed to show himself. Nevertheless, having encountered the Father Superior, he told him he had something to communicate to him, and that he would like to come and pass the night with us. He [236] had no sooner entered than he told us that he had sinned. Behold us very glad to see him at least recognize his fault; and at once we supposed that he was about to accuse himself of having violated what the Father had taught them. But when he came to explain himself, it was found that this sin was that some one had stolen his cap; it is very probable that the motive of this confession was his hope that, for a penance, he would be given another one. The Father addressed him, saying that the thief had sinned, and not he; and that, as for him, if he had sinned, it was in having the dish game played for his recovery. To this he did not lack an answer,—asserting that what he had

il ne manqua point de repartie, tefmoignant que ce qu'il en auoit faict n'auoit pas esté qu'il creuft que cela lui deuft rendre la fanté, mais fimplément pour fe diuertir.

Cette annee il a tefmoigné plus de fincerité en fes paroles, & Dieu lui a fans doute touché le cœur. Cét hyuer que nos Sauuages s'affemblersent en nôtre cabane, pour faire quelque priere publique à l'occasion de la maladie, ce fut lui qui fit paroître le plus de foi & de confiance en Dieu; auffi [237] eft il encor lui & toute fa famille à reffentir des effects de cette contagion qui n'a quafi epargné perfonne.

Le mercredy des Cendres il vint trouuer le P. Sup. & lui demanda infamment le Baptesme, le Pere lui respondit qu'il estoit bien aife de le voir dans cette bonne volonté, mais neantmoins que la chose estoit de telle importance qu'elle meritoit bien qu'il y penlast encor ferieusement quelques mois, pendant lesquels il prenoit vn foin plus particulier qu'auparauant de l'instruire de tout ce qui eft de nos faincts myfteres. Vne grande partie du Carefme il venoit nous voir tous les iours de grand matin, & le Pere l'instruifoit & lui racontoit les Euangiles de chaque iour, il y prenoit vn grand plaifir; & ces cognoiffances lui firent dès lors conceuoir vn grand eftime de nôtre Seigneur. Vn iour que le Pere lui demandoit s'il croioit fermement tout ce qu'il lui auoit enfeigné; ouïi dea, dift-il, ie le crois, il m'est refté feulement quelque petit doute fur la propofition que tu me fis vn iour que le Ciel tournoit autour de la terre, veu [238] que j'ay remarqué que l'Eftoille *Theandihar* ne change point de place; (il parloit de celle que nous appellons Polaire) le Pere le contenta lui monftrant que la sta-

done was not done because he believed that it would restore his health, but merely to divert himself.

This year he has shown more sincerity in his words, and God has doubtless touched his heart. This winter, when our Savages assembled in our cabin to offer a public prayer on account of the malady, it was he who showed the most faith and confidence in God; therefore [237] it is yet for him and all his family to feel the effects of this epidemic, which has spared hardly any one.

On Ash Wednesday, he came to see the Father Superior, and urgently asked him for Baptism; the Father answered him that he was very glad to see him so well disposed, but that, nevertheless, the matter was so important that it well merited his giving it serious thought for a few months more; during that time, he took care to instruct him more minutely than before in all that concerns our holy mysteries. During the greater part of Lent, he came to see us early every morning, and the Father instructed him and narrated the Gospels for each day; he took great pleasure therein, and the knowledge of these things made him then conceive a high opinion of our Lord. One day when the Father asked him if he firmly believed all that had been taught him, "Yes indeed!" said he, "I believe it; I still have only some little doubt about the information thou gavest me one day that the Sky turns around the earth,—seeing [238] that I have noticed that the Star *Theandihar* does not change its place" (he was speaking of the one we call "the Polar"); the Father satisfied him by showing him that the apparent fixedness of this star was not contrary to the movements of the Heavens.

But of all our mysteries, the one which has always

bilité apparente de cette estoille n'estoit pas contraire aux mouuements des Cieux.

Or de tous nos myfteres celui qui lui a tousiours le plus agreé & qui a fait le plus d'impreffion fur son esprit, ç'a esté le myftere de la glorieuse Resurrection de nostre Seigneur, car disoit-il souuent, & quelquefois mesme aux Sauuages; ie ne trouue point de marques plus infallibles de la diuinité de celui qu'on nous preche que sa resurrection, comment eust-il pû resusciter s'il n'eust esté Dieu. Mais ce qui nous agreé le plus en ce Sauuage c'est la liberté qu'il prend de parler ouuertement de nos saincts myfteres deuant les autres, & de la resolution qu'il a prise de viure d'oresnauant en Chrestien. Au commencement du Printemps la maladie estant tout a fait cessée en nostre bourgade, le P. Sup. assemblea les principaux de ceux qui estoient eschappez, pour leur declarer qu'il [239] n'estoient point obligez, selon la promesse qu'ils en auoient faite à Dieu de lui bastir vne petite chapelle, puisque s'estants adressez aux forciers & mesme aux demons, & aians mis toute leur confiance en leurs superstitions ordinaires, Dieu les auoit iugez indignes de ressentir les effects de sa misericorde. Et comme il les exhortoit à recognoistre Dieu pour leur maistre, à n'auoir recours qu'à lui, & se plaignoit de ce qu'il y en auoit si peu qui creussent ce que nous enseignions, pour moi dit *Tsiouendaentaha*, ie croi tout ce que vous croiez vous autres, & me trouue volontiers en vostre cabane quand vous priez Dieu. Au reste *Echon* tu ne dois pas t'estonner, si quelques vns ne croient point, & se mocquent mesme de ce que tu enseignes; tu sçais bien que tous les hommes n'ont pas creu au fils de Dieu pendant qu'il viuoit sur terre,

pleased him most, and which has made the most impression on his mind, was the mystery of the glorious Resurrection of our Lord. "For I do not find more infallible tokens of the divinity of him whom they preach to us," he often said, and sometimes even to the Savages, "than his resurrection; how could he have been resurrected if he were not God?" But what pleases us most in this Savage is the freedom with which he speaks, before the others, of our holy mysteries, and of the resolve he has made to live hereafter as a Christian. At the beginning of Spring, the malady having altogether ceased in our village, the Father Superior assembled the principal ones of those who had escaped, to make known to them that they [239] were not obliged to fulfill the promise they had made to God to build him a little chapel,—because, having addressed themselves to sorcerers and even to demons, and having put all their confidence in their usual superstitions, God had judged them unworthy of experiencing the effects of his mercy. And, when he was exhorting them to acknowledge God as their master, and to have recourse to him alone, and was complaining because there were so few of them who believed what we taught, "As for me," said *Tsiouendaentaha*, "I believe all that you people believe, and am glad to be present in your cabin when you pray to God. But, *Echon*, thou shouldst not be astonished if some do not believe, and even ridicule what thou teachest; thou knowest well that all men did not believe in the son of God while he lived upon the earth,—that many despised his doctrine, persecuted him, and put him to death." Meanwhile, a certain man named *Ihongouaha* having risen from his place to go out, he continued, "Now

que plusieurs ont meſprisé ſa doctrine, l'ont perfecuté & mis à mort. Sur ces entrefaites vn certain nommé, *Ihongoïaha* s'eſtant leué de ſa place pour fortir, & bien dit-il *Echon*, ne t'auois ie pas bien dit que *Ihongoïaha* ne croioit point, & ne prenoit point plaifir à tes diſcours, ſi toſt que [240] tu as ouuert la bouche pour parler de Dieu, s'eſt leué. Puis s'adreſſant à lui meſme, *Ihongoïaha* parle, & diſ franchement ton ſentiment, ſi tu n'agree pas ces diſcours ne t'y trouue point. Le P. Garnier le rencontra en ſon voiage de la nation du Petun, & ayant pris le temps pour dire ſon chapelet avec lui, le lendemain il le vint prier de le lui faire dire, & le Pere l'ayant entretenu de quelques bons diſcours, nommément ſur la Paſſion [*ſc.* l'Apparition] de noſtre Seigneur aux Pelerins d'Emaus; il en fit le recit lui meſme par apres à d'autres Sauuages. Parmi toutes ces belles diſpoſitions nous nous eſtonnions vn peu de ce qu'il ne preſſoit pas ſon baptême avec plus d'inſtance; neantmoins la conſtance qu'il apportoit à nous venir voir tous les iours pour eſtre inſtruit, nous donnoit occaſion de croire qu'il procedoit en ce point avec beaucoup de ſimplicité. De fait le P. Super. lui aiant demandé ce qu'il en penſoit, & ſ'il ne feroit pas bien content d'eſtre baptisé, ouïi dea, dit-il, mon nepueu, mais attends encor vn peu ie te prie; ſa raiſon eſtoit, qu'il n'en ſçauoit pas encor aſſez. Comme le pere lui racontoit ſouuent quelques hiſtoires tant du vieil que du nouveau [241] teſtament, il s'imaginoit qu'il falloit tout ſçauoir auant que d'eſtre baptisé, & ſe plaignoit ſouuēt de ſa memoire. Je penſe, diſoit-il, auoir aſſez d'eſprit, & cependant ie ne ſçauois bien retenir, & ſi ie n'en ſçay d'auātage comment pourray-ie

then, *Echon*, have I not told thee that *Ihongouaha* did not believe, and took no pleasure in thy discourses? as soon as [240] thou hast opened thy mouth to speak of God, he has risen." Then, addressing the man himself, he said: "*Ihongouaha*, speak, and express thy sentiments frankly; if thou dost not like these discourses, do not come here." Father Garnier, on his journey from the Tobacco nation, met this man, and having taken time to say his rosary with him, the man came next day to ask that he would exercise him in saying it; and the Father having conversed with him about some good topics, especially the Apparition of our Lord to the Pilgrims of Emmaus, he afterwards told the story himself to some other Savages. With all this good disposition, we were somewhat astonished that he did not urge his baptism with more insistence; however, the constancy he manifested, in coming to see us every day for instruction, gave us reason to believe that he was acting in this regard with much sincerity. In fact, the Father Superior having asked him what he thought of it, and if he would not be very glad to be baptized, "Yes, indeed, my nephew," said he; "but wait a little longer, I pray thee." His reason was that he did not yet know enough. As the father often related stories to him from both the old and the new [241] testaments, he imagined that he must know all before being baptized, and often complained of his memory. "I think I have sense enough," said he, "and yet I cannot remember well; and, if I do not know any more, how shall I be able to talk with myself all alone, as the rest of you do?" He was generally present at our house when we were offering our prayers. But the Father having finally made him understand that

m'entretenir tout seul cōme vous faites vous autres, il se trouuoit d'ordinaire chez nous lors que nous faisions nos oraïsons. Mais enfin le P. luy ayant fait entendre, que c'estoit assez de bien sçauoir les articles de nostre croyance, & que le principal estoit d'auoir vne ferme resolution de garder les commandemens de Dieu, il prist pour terme de son baptesme le iour de la tres-sainte Trinité, 15. iours auparauant le Pere l'instruisit sur les principaux mysteres de nostre foy, & les ceremonies & obligations du baptesme: pendant ce temps là le P. Garnier à tasché de luy apprendre le *Pater* & l'*Aue*, & quelques petites prieres. Je dis tasché: car il n'en à peu encor venir à bout; ce n'a pas esté faute de diligence de part & d'autre. C'estoit vn plaisir de luy voir quelque fois estudier sa leçon, il vous repetoit trois ou quatre fois vne mesme chose, tenant sa teste à deux mains, & se bouchant les yeux. Au reste il estoit tousiours disposé à prier Dieu, souuent il preuenoit le Pere, & le venoit chercher pour cet effect, quelquefois [242] il faisoit ses prieres à deux genoux deuant le saint Sacrement, quelque fois dans les champs, & (ce qui nous à pleu d'auantage) en presence des Sauuages; demandans luy mesme de son propre mouuement à prier Dieu. Vn iour le Pere Garnier luy monstrant vn Crucifix, il le prit entre ses mains, & se mit à prescher en presence de ceux de sa cabane, sur le mystere de nostre redemption, & en vn autre occasion que le Pere luy fit voir vne image de nostre Seigneur fort bien faite, il commença à l'apostropher en ces termes, ha! dōne nous ta benedictiō, garde nous, aye pitié de nous, tu es le maistre de nos vies, tu nous as racheté. Je luy ay veu faire tout le même de son propre mouuemēt en vne

it was enough to know well the articles of our belief, and that the principal thing was to have a firm determination to keep the commandments of God, he chose for the time of his baptism the day of the most holy Trinity. 15 days before, the Father instructed him upon the principal mysteries of our faith, and the ceremonies and obligations of baptism. During that time, Father Garnier tried to teach him the *Pater* and the *Ave*, and some little prayers. I say "tried," for he has not yet succeeded; this has not been for lack of diligence on the part of both. It was a pleasure to see him, sometimes, studying his lesson; he would repeat the same thing three or four times, holding his head between his hands and closing his eyes. Moreover he was always ready to pray to God; often he anticipated the Father, and came to seek him for this purpose. Sometimes [242] he offered his prayers on his knees before the holy Sacrament, sometimes in the fields, and (what pleased us more) in the presence of the Savages,—he himself asking, of his own accord, to pray to God. One day, when Father Garnier showed him a Crucifix, he took it in his own hands, and began to preach in the presence of those of his cabin, upon the mystery of our redemption; and another time, when the Father showed him a very finely wrought image of our Lord, he began to apostrophize it in these terms: "Ah, give us thy benediction; keep us, have pity on us; thou art the master of our lives, thou hast redeemed us!" I saw him do exactly the same thing, of his own accord, on a similar occasion. All this pleased us greatly, yet we could not neglect to sound him upon his willingness to renounce all his superstitions and to live like a Christian the rest of his life; in

seemblable rencontre. Tout cela nous contentoît grandement, neantmoins nous ne pouuions nous lasser de le fonder sur la disposition de sa volonté, pour renoncer à toutes ses superstitions & viure Chrestienement le reste de sa vie, enquoy il nous à tousiours monsté beaucoup de courage, disant que pour ce qui estoit des superstitions il n'auoit point de regret de les quitter, puisque ce n'estoit que peché, & que pour ce qui estoit des femmes, son temps estoit passé, que ce ne feroit pas ce qui luy donneroit de la peine, & le P. Superieur luy aiant expliqué à cette occasion, comme [243] nous pouuons offencer Dieu par pensée. Pour moy, dit-il, ie ne sçay ce que c'est que d'auoir de mauuaises pensées, nos pensées ordinaires sont, voylà ou ie feray, & maintenant que nous sommes pour aller en traite, ie pense quelquefois que l'on me feroit bien plaisir quand ie descendray à Kebec de me donner vne belle & grande chaudiere pour vne robe que i'ay. Dieu luy fera la grace quelque iour, s'il luy plaist, de voir plus clair dans son interieur. Le terme de son baptesme s'approchant, nous souhaitiõs pour son plus grand bien, & pour sa consolation & la nostre, qu'il fist publiquement ouuerture de son dessein, afin que par apres il eust plus de liberté de changer de vie, & faire comme nous: il s'y accorda tres volontiers, & se proposa de faire vn festin, pour assembler plus commodément tous ceux de nostre bourgade, nous y assistâmes, le Pere Superieur & moy avec vn de nos d'omestiques: là il ne fit point la petite bouche, & declara nettement la resolution qu'il auoit prise, la plupart se conioüirent avec luy, mais pas vn ne parla encor pour foy; pendant le festin il entretint la cõpagnie sur nos saints mysteres, il leur

this matter he always showed a great deal of courage,—saying that, as far as the superstitions were concerned, he did not regret giving them up, since they were only sins; and that, as for women, his day had passed, and that would not give him trouble. When the Father Superior explained to him on this occasion, how [243] we could offend God in our thoughts, he said: “As for me, I do not know what it is to have bad thoughts; our usual thoughts are, ‘That is where I shall go,’ and ‘Now that we are going to trade, I sometimes think that they would do me a great favor when I go down to Kebec, by giving me a fine large kettle for a robe that I have.’” God will grant him the grace some day, if it please him, to see more clearly into his own heart. The time of his baptism approaching, we wished, for his greater benefit, and for his and our consolation, that he should publicly make a declaration of his purpose, in order that he might afterwards have more liberty to change his life and to do as we do. He agreed to this very willingly, and proposed to make a feast, in order to bring together more conveniently all those of our village. We were present, the Father Superior and I, with one of our domestics. Here, he did not close his mouth, but frankly announced the resolution he had taken: the majority rejoiced with him, but not one spoke as yet for himself. During the feast he entertained the company upon our holy mysteries, explaining to them that of the Annunciation of our Lady, some of the miracles of Our Lord, his death, and Passion. Finally the Father Superior invited the [244] company to his baptism the next morning, the day of the most holy Trinity. This was perhaps one of the most beautiful days we have

expliqua celuy de l'Annonciation de nostre Dame, quelques miracles de N. S. sa mort & Passion. En fin le P. Super. invita la [244] compagnie à son baptême pour le lendemain matin iour de la tres-saincte Trinité, cette iournée nous a esté peut-estre vne des plus belles que nous ayons iamais eu en ce païs. Du grand matin le P. Superieur baptisa vn vieillard fort malade, qui mourut deux ou trois iours apres: de là nous allasmes pour voir nostre catecumene, mais il estoit chez nous; Le Pere l'instruisit encor auant la ceremonie, nommément sur la communion. Nostre Chapelle estoit extraordinairement bien ornée, elle occupoit la moitié de nostre cabane, aussi n'y fîmes nous point de feu ce iour là: nous auions dresse vn portique entortillé de feuillage, meslé d'oripeau, en vn mot nous auions estallé tout, ce que vostre R. nous a enuoié de beau, iamais on n'auoit rien veu de si magnifique en ce pays. Toutefois la piece la plus rare estoit nostre profelite, aussi toute l'assistance auoit les yeux arrestez sur luy: on auoit bien veu baptiser quantité de petits enfans en nostre cabane, mais qu'un homme de son aage, & en estat de santé se presentast pour receuoir le baptême, c'est ce qui ne s'estoit point encor veu. Au commencement de la ceremonie il parut vn peu honteux, & trembloit de tout le corps; & comme le P. Superieur l'interrogeoit il se perdit, & luy dist tout bas *Echon* ie [245] n'entends rien à respondre; neantmoins quand il n'estoit question que d'un ouï ou d'un non, il parloit si haut & si distinctemēt, qu'il vous estoit tout sujet de douter de la sincerité de son cœur, & mesme cette pudeur qui paroissoit sur son front, nous faisoit voir comme à decouuert, la droiture de ses intentions en vne

ever had in this country. Early in the morning, the Father Superior baptized an old man, very ill, who died two or three days afterward. Thence we went to see our catechumen, but he was at our house. The Father instructed him again before the ceremony, especially upon the communion. Our Chapel was remarkably well decorated; it occupied half of our cabin, so we did not make any fire there that day. We had arranged a portico, entwined with leaves mingled with tinsel; in fact we had displayed everything beautiful that your Reverence has sent us. Nothing so magnificent had ever been seen in this country. But the rarest piece was our proselyte, so the eyes of all those present were fixed upon him. True, they had seen many little children baptized in our cabin; but that a man of his age, and in good health, should present himself to receive baptism,—this was something they had not seen before. At the beginning of the ceremony, he appeared rather bashful, and trembled all over; and when the Father Superior questioned him, he was confused, and said to him in a low tone, “*Echon*, I [245] do not know what to answer.” However, when it was only a question of “yes” or “no,” he spoke so loudly and so distinctly as to remove all one’s reasons to doubt the sincerity of his heart; and even this modesty which appeared upon his brow showed us unveiled, as it were, the integrity of his intentions in an affair of so much importance. Meanwhile, there was an old man named *Tendoutsahoriné* who could not refrain from talking, and from saying aloud that it was much better to be baptized like that than in sickness, which often deprives us of judgment and understanding; and he exhorted the whole assembly to imitate *Tsi-*

affaire de telle importance. Cependant il y eust vn vieillard nommé *Tendoutfahoriné*, qui ne se peut tenir de parler, & de dire tout haut, que cela estoit bien mieux d'estre ainsi baptisé, qu'en estat de maladie, qui nous oste souuent le iugement & l'esprit; & exhorta toute l'assemblée à imiter, *Tfiouendaentaka*, & se faire baptiser comme luy au plustost. Du reste nous eufmes assez de silence: vn peu d'appareil extraordinaire y faisoit beaucoup. Simon Baron fut son parrain, & le nomma Pierre. Nous esperôs qu'il fera comme la pierre fondamẽtale du Christianisme en ce pays, que Dieu se seruira de luy pour la conuersion de plusieurs, & que ce S. Apôstre, dont il porte le nom, prendra ces peuples en sa protection, & leur ouurira la porte du ciel. Apres son Baptisme le P. Superieur dist la Messe, qu'il entendit avec assez de deuotion pour vn Sàuuage, de temps en temps ie luy disois quelque petit mot, tantost ie luy faisois faire vn acte de foy, tantost [246] demander à Dieu pardon de ses pechez, tantost ie luy disois qu'il s'entretint interieurement sur les grandes obligations que nous auions à nostre Seigneur, à la fin de la Messe il communia avec beaucoup de modestie, & le P. Superieur luy aida par apres à faire son action de graces, vne heure ou deux apres nous fîmes vn festin à tous ceux de nostre bourgade pour nous conioiûr par ensemble de la grace que Dieu venoit de faire à nostre Chretien, on sçait assez que tous les festins ordinaires consistent en deux ou trois poissons boucanez, & cuits dans le blé du païs; il se tint plusieurs bons discours touchant le baptisme & nos saints mysteres, nous laissâmes nostre Chapelle en mesme estat tout le long du iour: ce qui donna aux Sauuages dequoy ad-

ouendaentaha, and to be baptized like him, as soon as possible. Apart from this, we had reasonable quiet, the little extra decoration serving materially to this end. Simon Baron was his godfather, and named him Pierre. We hope that he will serve as a foundation stone to Christianity in this country, that God will employ him for the conversion of many; and that this Holy Apostle, whose name he bears, will take these peoples under his protection, and will open to them the gate of heaven. After his Baptism the Father Superior said Mass, to which he listened with considerable devotion for a Savage. From time to time I said a few words to him, having him now perform an act of faith, now [246] ask God's pardon for his sins; again, I told him to reflect inwardly upon the great obligations that we are under to our Lord. At the close of the Mass, he received communion very modestly, and the Father Superior helped him afterwards to offer his thanksgiving. An hour or two later, we made a feast for all the people of our village, that we might rejoice together at the grace that God had just shown to our Christian. It is well known that all the ordinary feasts consist of two or three smoked fish, cooked with the native corn. Several profitable discourses were given, regarding baptism and our holy mysteries. We left our Chapel in the same condition during the whole day, — thus giving the Savages something to admire, and ourselves a good subject upon which to instruct them. An old man, looking at our Crucifix, asked me who that was who was fastened to it. Having told him, he began to speak to our Lord in these words, *Etsagon ihouaten etsagon taouacaratat*, "Courage, nephew, courage, take care of us!" It is thus

mirer, & à nous vn beau fujet de les instruire: vn vieillard regardant nostre Crucifix me demanda qui estoit celuy qui y estoit attaché; & luy ayant expliqué, il se mit à parler à nostre Seigneur en ces termes *Etsagon ihouaten etsagon taouacaratat*, courage, mon neuveu, courage, garde nous: c'est ainsi que les vieillards appellent les ieunes gens; ie luy fis entendre qu'il estoit nostre pere à tous, & que c'estoit de luy que nous tenõs l'estre & la vie; sa simplicité le rendoit excusable. Nos images & nos tableaux font grandement desirer en quelques endroits, sur tout à [247] *Arcnté*. Il arriua iustement qu'une femme de cette bourgade nous vint visiter ce iour là: elle fut merueilleusement surprise à l'entrée de nostre cabane; elle s'arresta quelques temps, n'osant s'auancer & passer outre, ce fut vn plaisir de la voir dans ce combat: car d'un costé elle se sentoît puiffamment attirée par la nouveauté de cét obiet, d'un autre costé la crainte qu'elle auoit qu'aprochant de plus pres nos tableaux, elle ne fut incontinent faisie du mal, la faisoit reculer en arriere. Neantmoins apres auoir bien disputé, la curiosité l'emporta ça (dit elle) il n'y a remede *Iarifcon*, il faut que ie m'hazarde, il faut que ie voye, quand il m'en d'euroit couster la vie. Cette action en toucha plusieurs, & i'espere (moyennant la continuation des seruantes prieres de tant de sainctes ames, qui s'emploient si constâment aupres de Dieu, pour le bien de ces peuples) que nous luy en manderons l'année prochaine de bõs effets. Cét exemple donna bien à songer à *Enditsaconc* Capitaine d'*Onnētifati*, c'est vn fort bon esprit & curieux à merueille d'entendre nos façons de faire de France; à l'occasion d'une image du iugement que nous auions exposée,

the old men address the young men. I made him understand that he was the father of us all, and that from him we obtain being and life; his simplicity rendered him excusable. Our images and our pictures are in great demand in some places, especially in [247] *Arenté*. It so happened that a woman of that village came to visit us that day. She was wonderfully surprised at the entrance of our cabin; she remained there for some time, without daring to advance and cross the threshold. It was amusing to see her in this struggle, for, on the one hand, she felt herself powerfully attracted by the novelty of this object; and, on the other, her fear, lest, in approaching nearer our pictures, she would be immediately attacked by the disease, made her draw back. Nevertheless, after a hard struggle, curiosity got the better of her. "There is no help for it, *Iariscon*" (she said); "I must venture, I must see, even though it cost me my life." This act affected many of them, and I hope (by means of the continuation of the fervent prayers of so many saintly souls, who exert themselves so continually in God's presence for the good of these tribes) that we shall next year inform you of some good results therefrom. This example gave *Enditsaconc*, Captain of *Onnentisati*, much to reflect upon. He is a man of great intelligence, and is wonderfully curious to hear about our ways of doing things in France. Once, when we showed him a representation of the judgment, he inquired very particularly of the Father Superior, who those were who were going into hell, and what must be done to go to heaven. The Father instructed him fully. [248] Two days later, another family of our village came to ask baptism from us, with great earnestness;

il s'enquit fort particulièrement du P. Superieur, qui estoient ceux qui alloiēt aux enfers, & de ce qu'il falloit faire pour aller au ciel, le Pere l'instruisit amplement. [248] Deux iours apres vne autre famille de nostre bourgade s'en vint nous demãder le baptesme, avec beaucoup d'instance; le P. Superieur est maintenant apres à les instruire. C'est vn grand aduantage que quelqu'un ait commencé; & encore vne personne de consideration comme est Pierre *Tfiouendaentaha*; il ne manque point de venir prier Dieu tous les iours, & d'entendre la Messe les Festes & les Dimanches, nous esperons que toute sa famille fuiura bien tost son exemple. Dieu soit infiniment benit: c'est vne grande consolation pour nous, d'auoir vn tel Chrestien que celui-là, qui fasse profession publique de nostre sainte foy, en vn temps auquel ses mysteres les plus adorables, sont tenus pour suspects, & ceux qui les preschent, regardez plus que jamais, comme autant d'empoisonneurs & de forciers.

Ce n'est pas seulement dans ce païs que nous sommes en cette reputation, ces faux bruits ont couru iusques aux nations estrangeres, qui nous prennent comme les maistres, & les arbitres de la vie & de la mort. Il n'y à pas long temps qu'une nation Algonquine que nous nommons des Cheueux releuez, nous enuoia vne ambassade expres, avec des presens pour nous supplier de les espargner dans ce commun defastre, & d'auoir esgard [249] à l'affection qu'ils nous portoient. Nous leur fîmes entendre que nous ne pouuions receuoir ces offrandes, que ce n'estoit pas à nous qu'ils se deuoient adresser, & qu'il n'y auoit qu'un fouuerain Seigneur de la vie & de la mort, & que c'estoit à luy à qui ils deuoient auoir recours; que

the Father Superior is now engaged in instructing them. It is a great advantage that some one has made a beginning, and that, too, a person of influence, as is Pierre *Tsiouendaentaha*; he does not fail to come every day to pray to God, and to hear Mass on Feast days and Sundays. We hope that all his family will soon follow his example. God be infinitely blessed! It is a great consolation for us to have such a Christian as he is, to make a public profession of our holy faith at a time when its most adorable mysteries are looked upon with suspicion, and those who preach them are regarded, more than ever, as so many poisoners and sorcerers.

It is not only in this country that we have this reputation, for these false reports have been carried even to strange nations, who consider us as the masters and arbiters of life and death. Not long ago, an Algonquin tribe that we call "men of the raised Hair"⁹ sent a special embassy to us with presents, to beg us to spare them in this general calamity, and to regard [249] the affection that they bore us. We explained to them that we could not receive these offerings, that it was not to us they should address themselves; that there was only one sovereign Lord of life and of death, and that it was to him they should have recourse; that this was the only remedy we had used in our sickness, and we had found it very efficacious. They returned very well satisfied, with the determination to follow our advice. Nevertheless, the providence of God has, since then, permitted them to be afflicted like the others, so that in their village they count as many as seventy dead, which gives them much to reflect upon. However, after having investigated everything that they im-

c'estoit l'vnique remede dont nous nous estions ferui dans nos maladies, & dont nous nous estions tres-bien trouuez. Ils s'en retournerent bien s'atisfait, avec resolution de fuiure nostre conseil. Neantmoins la prouidence de Dieu à permis qu'ils ayent esté depuis affligez comme les autres, si qu'en leur bourg ils comptèt iusques à soixante & dix morts, ce qui leur donne bien à penser; toutes-fois apres auoir recherché tout ce qu'ils s'imaginoient pouuoir estre la cause de ce mal'heur, ils s'arrestèrent enfin à vne chose, que la seule lumiere, que l'autheur de la nature à imprimé sur le front de tous les hommes, leur pouuoit decouurir. Quelques-vns se souuindrent qu'ils auoiët autre fois defrobé vn collier de 2400. grains de pourcelleine à feu Estienne Brulé, ils se defererēt eux-mesmes aux anciens, qui à ces nouvelles s'assemblerent incontinent, & apres auoir tout bien considéré, iugerent qu'ils auoient trouué la source de leur maladie, & ainsi que l'vnique moyen d'y remedier [250] estoit d'en faire au plustost la restitution; & afin que la chose reüssit mieux, ils se resolurent de venir en personne trouuer les François, & satisfaire au tort qu'on leur auoit fait. La resolution ne fust pas si tost prise qu'ils se mirent en chemin. Je laisse à penser à vostre R. si nous fumes estonnez du fuiet de cette seconde ambassade, que ces vieillards declarerent, avec des termes dignes de compassion; ils estallèrent sur vne natte les deux mille quatre cens grains de porcelenne, qu'ils auoient amassé par vne contribution qu'auoient faite ceux qui restoient dans leur bourg; ils nous coniurerent tres-instamment, & à diuerfes reprises, de receuoir ce collier en satisfaction du larcin fait à vn François, d'a-

agined might be the cause of their misfortune, they at last fixed upon something which only the light that the author of nature has impressed upon the brow of all men, could reveal to them. Some remembered that they had once robbed the deceased Estienne Bruslé of a collar of 2400 porcelain beads. They accused themselves before the old men, who at this news immediately assembled; and, having well considered the whole matter, they decided that they had found the source of their malady, and thus the only means of remedying it [250] was to make restitution therefor as soon as possible; and for the better success of the affair they resolved to come in person to see the French, and to satisfy them for the wrong done to them. This decision was no sooner made than they started on the journey. I leave your Reverence to imagine how much we were astonished at the cause of this second embassy, which these old men made known in terms worthy of compassion. They spread out upon a mat the two thousand four hundred porcelain beads, which they had collected by a contribution made by the survivors in their village. They conjured us very earnestly, and at different times, to receive this collar in satisfaction for the theft committed against a Frenchman, to have pity on them, and to preserve the few whom the disease had spared up to that time. The Father Superior rejoined that it was very well-advised on their part to wish to make this restitution,—that it was an act of justice, and very right not to keep the property of others; that, nevertheless, we could not accept this collar, since it had not been stolen from us, and he from whom it had been taken was dead, and there was no one in the country who could re-

uoir pitié d'eux, & de conferuer ce peu que la maladie auoit iufques à prefent epargné. Le P. Supérieur répondit que c'estoit tres-bien aduifé à eux, de vouloir faire cette restitution, que c'estoit vne action de iustice, & tres-raisonnable de ne point retenir le bien d'autrui; neantmoins que nous ne pouuions pas accepter ce collier, puis qu'il ne nous auoit pas esté defrobé, & que celuy à qui il auoit esté pris estoit mort, & n'y auoit personne dans le pays qui le peust receuoir en fon nom. D'auantage [251] que c'estoit vne chose trop dangereufe pour nous, nommement en ce temps; de receuoir des prefens de nations estrangeres; que ceux de ce païs, qui auroient bien tost le vent de cette affaire, ne prendroient pas cecy pour vne simple restitution: mais plustost pour quelque fecrette intelligence à leur defauantage; enfin qu'ils deuoient se contenter de s'estre mis en deuoir de rendre ce qu'ils iugeoient ne leur appartenir pas, qu'ils satisfaisoient en cela fuffifamment à leur obligation, & que l'acceptation que nous en ferions, feroit tout à fait inutile pour eux, & nous pourroit estre extremement dommageable, s'ils venoient à guerir deformais; que si au contraire le mal continuoit, ils ne manqueroient pas de nous estimer des trompeurs, comme n'aians pas répondu à leur attente. Ils se contenterent de ces raifons, & s'en retournerent avec leur porcellenne, & mefme avec quelque petit present. Mais ce n'est iamais fait, ceux-cy ne font pas si tost partis qu'en voici d'autres qui nous donnent fuiet de chercher de nouueaux expediens pour satisfaire à leur imagination. Le iour du baptesme de Pierre *Tfiouendaentaha* nous auions exposé vne fort belle image du iugement, [252] où les damnez font

ceive it in his name. More than this, [251] he said that it was too dangerous a thing for us, especially at this time, to receive presents from strange nations; that the people of this country, who would soon get wind of this affair, would not consider it as a simple restitution, but rather as some secret understanding to their disadvantage; in fine, that they should content themselves with having undertaken to restore what they considered did not belong to them,—that in doing so they had sufficiently discharged their obligations, and that our acceptance of it would be altogether useless to them, and might be extremely injurious to us, if from that time they began to recover; that if, on the contrary, the sickness continued, they would be certain to regard us as impostors for not having fulfilled their expectations. They were satisfied with these arguments, and returned with their porcelain and even with a little present. But this thing is never ended; they had no sooner departed than others came, who caused us to search for new expedients to satisfy their imagination. On the day of the baptism of Pierre *Tsiouendaentaha*, we had exhibited an excellent representation of the judgment, [252] where the damned are depicted,—some with serpents and dragons tearing out their entrails, and the greater part with some kind of instrument of their punishment. Many obtained some benefit from this spectacle; but some persuaded themselves that this multitude of men, desperate, and heaped one upon the other, were all those we had caused to die during this Winter; that these flames represented the heats of this pestilential fever, and these dragons and serpents, the venomous beasts that we made use of in order to poison them.

depeints, les vns avec des couleures & des dragons, qui leur defchirēt les entrailles, & la plupart avec quelque espece d'instrumens de leurs supplices. Plusieurs tirerent quelque profit de cette veuë, neantmoins quelques vns se sont persuadez que cette multitude d'hommes defesperez, & entassez les vns sur les autres, estoit tous ceux que nous auions fait mourir cēt Hyuer; que ces flammes representoient les ardeurs de cette fieure pestilentielle, & ces dragons & ces serpens, les bestes venimeuses, dont nous nous estions feruis pour les empoisonner. Cela fut dit en plein festin à *Ouenrio* au rapport du Capitaine *Enditsacon*. Vn autre depuis nous demanda si en effect il estoit vrai que nous nourrissions chez nous la maladie comme vn animal domestique, disant que c'estoit vne opinion assez commune dans le país. Et tout fraichement que ie retournois d'*Offoffané*, vne femme qui venoit de son champ, prit vne fauterelle & me l'apporta, me priant instamment de luy enseigner quelque inuention pour faire mourir ces bestioles, qui mangent les bleds, adioustant qu'on luy auoit dit, que nous estions passez maistres en ce mestier.

Le 9. nostre cabane d'*Offoffané* estant tout à fait acheuée, quarante à cinquante Sauuages, [253] tant hommes que femmes, vindrent icy à *Ihonattiria* querir vne partie de nostre bled, & quelques petits meubles, les Capitaines estoient de la troupe. Ce sont des seruices qu'ils vous rendent gratuitement en ces occasions.

Le 16. tomba malade de la contagion, vne ieune fille, des parentes & de la cabane de nostre nouveau Chrestien. La sage prouidence de Dieu a des desseins que nous ne voions pas; tout l'Hyuer ils n'auoient

This was said in open feast at *Ouenrio*, according to the report of Captain *Enditsacon*. Another one afterward asked us if it were really true that we were raising the malady in our house as if it were a domestic animal, saying that this was quite a common opinion in the country. And very recently, when I was returning from *Ossossané*, a woman who was coming from her field caught a grasshopper and brought it to me, begging me earnestly to teach her some contrivance for killing these little creatures that eat the corn, adding that she had been told that we were past masters in this art.

On the 9th, our cabin at *Ossossané* being entirely finished, forty or fifty Savages, [253] both men and women, came here to *Ihonattiria* to get part of our corn and a few little articles of furniture, the Captains being in the crowd. These are services that they render you gratuitously on these occasions.

On the 16th, a young girl, related to our new Christian and belonging to his cabin, fell sick of the contagion. The wise providence of God has designs that we do not see. All the Winter they had been occupied solely in comforting the others; and now they are the only ones in our village who are afflicted. This shock is indeed rather violent for a new plant, and for us a reason for adoring submissively the secret judgments of God. She is now in the fifth day of her fever, with very manifest signs of danger. Therefore we have already prepared her for Holy Baptism, to which she and her relatives have given us their consent, with evidences of great faith and resignation to the will of God. It is also a consolation to us to see nothing in the cabin, up to the present, contrary to the first promises and resolutions of

esté occupez qu'a confoler les autres, & maintenant les voila feuls de nostre bourgade dans l'afflictiō. C'est vne secouffe vn peu biẽ forte pour vne nouvelle plante, & pour nous vn fuiet d'adorer avec foubmiffiō les fecrets iugemens de Dieu; la voila maintenāt dans le cinquiẽme iour de fa fiebure, avec des signes affez manifestes de danger; auffi l'auōs nous defia difposée au S. Baptesme, pour leque! elle & ses parens nous ont donné leur consentement, avec des tefmoignages d'une grande foy & refignation à la volōté de Dieu. Ce nous est encor vne consolation de ne rien voir dans la cabane iufques à present, de contraire aux premieres promesses & resolutiōs du baptesme. Pour luy il continuẽ constamment depuis son baptesme, dans les deuoirs de Chrestien; il a changé de maistre, le Pere [254] Garnier est à *Offoffané*; maintenant le P. Chastellain prend le soin de le faire prier Dieu soir & matin. Il ne manque pas defia de personnes qui le perfecutent, il se comporte neantmoins courageufemẽt, Dieu luy donne le don de perfeuerance, & continuẽ à toute sa famille l'inclination qu'elle a à receuoir la foy. Dieu soit benit, nous venons tout maintenant de nous feruir de la bonne difposition que nous auions trouuẽ dans cette cabane. Le P. Chastellain vient de baptiser cette pauvre malade, nous auons encor exhorté ses parens à se conformer au bon plaisir de Dieu. Cette fille fait le 50. par deffus les deux cens que nous auons baptifez cette année en ce païs. Vne partie reste encor en vie, & bien nous en prend qu'ils ne font pas tous dās le ciel, il y auroit à craindre qu'ils ne fermaffent la porte à beaucoup d'autres; quelques vns n'ont defia que trop d'auerfion du S. Baptesme. Neantmoins ce nous est

baptism. As for him, he continues steadfast since his baptism in the duties of a Christian; he has changed his teacher, as Father [254] Garnier is at *Ossossané*; now, Father Chastellain is careful to have him pray to God evening and morning. There are not lacking persons already who persecute him, but he comports himself with courage. May God grant him the gift of perseverance, and keep his whole family in the inclination they now have to receive the faith! Blessed be God; we have just now availed ourselves of the good disposition we had found in that cabin, for Father Chastelain has just baptized this poor sick girl, and we have again exhorted her relatives to conform to the good pleasure of God. This girl was the 50th over and above the two hundred whom we have baptized this year in this region. Some of them are still alive, and it is well for us that they are not all in heaven, for this would cause us to fear that they might close the doors to many others; some have already only too much aversion to Holy Baptism. Nevertheless, it is a very sensible consolation to us to have seen in this barbarism so many Savages die with so evident signs of predestination. And if we only had assurance of the eternal happiness of thirty or 40 little children, who have been carried off by this contagious malady after having received baptism, we would consider that we had already received [255] the reward for a thousand times more hardships than we could suffer in seeking so many poor wandering sheep, and in the conquest of this new world. It is a part of the heritage of Jesus Christ, which has been righteously acquired by him. *Postula a me et dabo tibi gentes hæreditatem tuam.* These are so many

vne confolation bien fenfible, d'auoir veu mourir en cette barbarie vn fi grand nombre de Sauuages, auec de grâdes marques de predestination. Et quand nous n'aurions que l'affurance du bon-heur eternel de trente à 40. petits enfans, qui ont eſté emportez par cette maladie contagieufe, apres auoir receu le baptefme, nous eſtimeriõs auoir defia receu [255] la recompenſe de mille fois plus de trauaux que nous n'en pouuons fouffrir à la recherche de tant de pauvres brebis eſgarées, & à la conqueſte de ce nouveau monde. C'eſt vne partie de l'heritage de Ieſus Chriſt qui luy eſt bien acquieſe. *Postula a me & dabo tibi gentes hæreditatem tuam*; ce ſont autant d'auocats pour nous, pour tout le païs, & pour tous ceux qui s'intereſſent pour le ſalut de ces peuples; & vn motif bien puiſſant pour moiennner la conuerſion des parents, qui n'ont rien tant à cœur que de fuiure leurs enfans apres la mort.

Maintenant ie puis finir la preſente quand ie voudrai, puis que ie ne ſçaurois laiffer voſtre R. dans vn ſuiet de confolation qui luy puiſſe agréer d'auantage, auſſi bien l'embarquement preſſe, il y a deux iours qu'un de nos domeſtiques eſt parti; ie m'en vai à noſtre nouuelle Reſidence, pour prendre la place du P. Pijart, qui vient icy pour ſe preparer au voyage. Le P. Superieur l'enuoie à Kebec, pour pouuoir conferer de bouche auec voſtre R. de tout ce qui regarde le bien de cette miſſion; le grand zele que nous ſçauons qu'elle a pour le ſalut de ces pauvres ames, nous feroit fouhaitter la voir icy en perſonne; au moins il nous rēplit d'eſperance [256] qu'elle nous enuoiera touſiours de braues ouuriers, & qu'elle nous aidera de ces bons conſeils, pour commencer heu-

advocates for us, for the whole country, and for all those who interest themselves in the salvation of these peoples,—and a most powerful motive to operate in the conversion of the parents, who have nothing so much at heart as to follow their children after death.

Now I can finish the present letter when I please, since I cannot leave your Reverence with a reason for consolation which can be more acceptable to you; moreover, the embarkation is urgent; one of our domestics departed two days ago. I am going to our new Residence to take the place of Father Pijart, who is coming here to prepare for the voyage. The Father Superior sends him to Kebec that he may confer with your Reverence, by word of mouth, on all that concerns the welfare of this mission. The great zeal that we know you have for the salvation of these poor souls makes us wish to see you here in person; at least, it fills us with hope [256] that you will always send us valiant workers, and that you will aid us with good counsel to begin this new Church auspiciously, after the establishment of which we are going to work with more courage than ever. So many adults escaped from death after baptism constrain us to do this; the war that the powers of darkness have openly declared against us does not permit us to remain without our weapons at hand; and so many good sentiments that God inspires in us, and in thousands and thousands of persons in France, would accuse us of unfaithfulness if we should behave slothfully in the midst of so many excellent opportunities; and above all, the assurances we have of aid from the holy prayers and holy sacrifices of your

fement cette nouvelle Eglise, apres l'establissement de laquelle nous allons trauailler plus courageufemēt que iamais. Tant d'adultes efchapez de la mort apres le baptesme nous y obligent, la guerre que nous ont declaré ouuertement les puiffances des tenebres, ne permettent pas que nous foions fans auoir les armes au point, & tant de bons sentimens que Dieu nous donne, & à mille & mille perfonnes qui font en France, nous accuferoient d'infidelité fi nous nous comportions laschement parmi tant de fi belles occafions; & fur tout les affeurances que nous auons fur le fecours des fainctes prieres & faincts facrifices de vofre R. aufquels nous nous confiōs tous, & moy particulièrement qui fuis:

Mon R. Pere,

De la Residence de S. Ioseph à Ihonattiria
aux pays des Hurons, ce 21. Iuin, iour du
bien heureux Gonzague 1637.

Vofre tres humble & tres-obeiffant
feruiteur en N. S. Iefus Chrift.

FRANÇOIS IOSEPH LE MERCIER.

Reverence, in which we all put our trust, and particularly I, who am,

My Reverend Father,

From the Residence of St. Joseph at Ihonattiria,
in the country of the Hurons, this 21st of
June, day of the blessed Gonzague, 1637.

Your very humble and very obedient
servant in Our Lord Jesus Christ.

FRANÇOIS JOSEPH LE MERCIER.¹⁰

XXX

LE JEUNE'S RELATION, 1638

PARIS: SEBASTIEN CRAMOISY, 1638

SOURCE: We reprint from the original of the first issue (H. 69), in Lenox Library.

The document consists of two parts: Part I., by Le Jeune, as superior, is given in the present volume; Part II., by Le Mercier, touching on the Huron missions, will appear in Volume XV.

RELATION

DE CE QUI SEST PASSE
EN LA

NOUVELLE FRANCE
EN L'ANNEE 1638.

Envoyée au
R. PERE PROVINCIAL
de la Compagnie des J. S. en
la Prouince de France.

Par le P. PAVLE LE JEUNE de la m^{me} Compagnie,
Superieur de la Residence de Kébec.



A PARIS;

Chez SEBASTIEN CRAMOISY, Imprimeur
ordinaire du Roy, rue saint Jacques,
aux Cicognes.

M. DC. XXXVIII.

AVEC PRIVILEGE DU ROY.

RELATION
OF WHAT OCCURRED
IN
NEW FRANCE
IN THE YEAR 1638.

Sent to the
REVEREND FATHER PROVINCIAL
of the Society of JESUS in
the Province of France.

*By FATHER PAULE LE JEUNE of the same So-
ciety, Superior of the Residence of Kébec.*

PARIS,
SEBASTIEN CRAMOISY, Printer in ordinary
to the King, rue saint Jacques,
at the Sign of the Storks.

M. DC. XXXVIII.
BY ROYAL LICENSE.

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[1] Relation de ce qui s'est passé en la Nouvelle France en l'année 1638.

MON REVEREND PERE,
Puis que nous ne pouvons avoir de treue pour la Relation de ce qui se passe en ce nouveau monde, & qu'il en faut encor payer le tribut cette année, ie me comporteray envers ceux qui la fouhaittent, comme on fait en[uers] des estomacs desia raffasiés, auxquels on ne presente que peu de choses, & encor bien delicates, de peur de les débaucher. On est desia si remply des façons de faire de nos Sauvages, & de nos petits trauaux en leur endroit, que i'apprehende le degoust; c'est pourquoy ie diray peu de beaucoup, omettant des chapitres entiers, de peur d'estre accusé de longueur.

[1] Relation of what occurred in New France, in the year 1638.

MY REVEREND FATHER,
Since we can have no truce in the Relation of what takes place in this new world, and as the tribute must be paid again this year, I shall behave toward those who desire it as one does toward stomachs already sated, to which one offers only a few things, but very delicate ones, for fear of ruining them. People are already so full of the customs of our Savages, and of our little labors for them, that I fear disgust; hence I shall say little of many things — omitting whole chapters, lest I be accused of tediousness.

[2] CHAPITRE I.

DES MOYENS QUE NOUS TENONS POUR PUBLIER &
AMPLIFIER LA FOY PARMY LES SAUAGES.

LA superstition, l'erreur, la barbarie, & en fuitte le peché, font icy comme dans leur empire, nous nous seruons de quatre grandes machines pour les renuerfer; Premièrement nous faisons des courfes pour aller attaquer l'ennemy sur ses terres par ses propres armes, c'est à dire, par la cognoissance des langues Montagnese, Algonquine, & Hurone. Quand les portes nous seront ouuertes dans d'autres nations encor plus esloignées, nous y entrerons si Dieu nous preste secours. Or ie diray en passant sur ce point, que plusieurs n'attendoient rien des vieilles fouches Sauages. Toute l'esperance n'estoit que dans la ieunesse; mais l'experience nous apprend qu'il n'y a bois si sec que Dieu ne fasse reuerdir, quand il luy plaist. Nous commençons à voir dans les Hurons [& p]army nos Montagnets & Algonquins, qu[elque]s familles professer publiquement la Foy, & frequenter les Sacremens avec vne deuotion & modestie qui n'a rien de Sauage que l'habit. Cette basse estime qu'on auoit de nos pauvres Sauages errans, le doit changer en des actions de grace & de benediction, comme nous verrons cy apres.

Secondement comme ces peuples sont attaqués [3] de grandes maladies, nous procurons qu'on leur dresse vn hospital. On y trauaille maintenant fort

[2] CHAPTER I.

OF THE MEANS WE EMPLOY TO PUBLISH AND SPREAD
THE FAITH AMONG THE SAVAGES.

SUPERSTITION, error, barbarism, and consequently, sin, are as if in their empire here.

We employ four great contrivances to overthrow them. First, we make expeditions to go and attack the enemy upon their own ground, with their own weapons,—that is to say, by a knowledge of the Montagnais, Algonquin, and Huron tongues. When the doors shall be opened to us in nations still more remote, we will enter there if God lend us his help. Now I will say upon this point, in passing, that many did not expect anything from the old Savage stocks, all hope being placed only in the young; but experience teaches us that there is no wood so dry that God cannot make it become green again, when it pleases him. We begin to see in the Huron country, and among the Montagnais and Algonquins, a few families publicly professing the Faith and frequenting the Sacraments, with a devotion and modesty which have nothing of the Savage except the dress. This low opinion that people had of our poor wandering Savages must be changed into thanksgivings and blessings, as we shall see hereafter.

Secondly, as these peoples are attacked [3] by serious diseases, we are obtaining for them the erection of a hospital. The men are now hard at work thereon, so far as the conditions of the country allow.

& ferme, selon que le país le peut permettre, Madame la Duchesse d'Aiguillon qui a jetté les fondemens de ce grand ourage, peut dès cette année goustier les fruicts de ses liberalités. Car les hommes qui travaillent icy pour son dessein, rendent cét hyuer quelque assistance à de pauvres Sauvages delaisfés, Dieu les toucha tellement, qu'en verité ie foudhaitterois vne semblable mort à celle qu'il a donnée à deux de ces Barbares, deuenus enfans de Dieu dans le sang de Iesus-Christ.

En troisieme lieu, nous nous efforçons de commencer des Seminaires de Hurons, d'Algonquins, & de Montagnets. Nous en auons maintenant de ces trois fortes à Kebec, i'en diray deux mots cy apres.

En quatrieme lieu, nous tachons d'arrester les Sauvages errans. Ie confesse qu'il faut des chaines d'or pour ce dessein, mais leurs ames sont plus precieuses que l'or & que les perles, c'est bien gagner au chège que de les prendre à cet appas. Vne personne de grande vertu a commencé de leur tendre ce piege. Ayant gagé quelques hommes pour ayder ces pauvres Barbares à se bastir, & à cultiuer la terre. Il a pris du premier coup à cette diuine attrappe deux familles, composées d'environ vingt personnes; ie me trompe, il en a pris dauantage: car bien qu'on n'ait encor logé que ces deux familles, il y en a beaucoup d'autres gagnées par ce miracle de charité. C'est vne benediction de voir ces pauvres Sauvages deuenus enfans de Dieu, les vns en effet par le saint Baptême, [4] les autres par desir & par bonne volonté, nous en parlerons plus amplement en son lieu.

Voyla les quatre batteries qui détruiront l'empire de Sathan, & qui arboreront le drapeau de Iesus-

Madame the Duchesse d'Aiguillon,¹¹ who laid the foundations of this great work, can after this year enjoy the fruits of her liberality. For the men who are working here to carry out her plan, having given assistance this winter to some poor forlorn Savages, God so touched them that in truth I would desire a death similar to that which he has granted to two of these Barbarians, who became children of God in the blood of Jesus Christ.

In the third place, we are endeavoring to begin Huron, Algonquin, and Montagnais Seminaries. We have them now at Kebec, of these three kinds; I will say a few words about them, hereafter.

In the fourth place, we are trying to fix the wandering Savages. I confess that golden chains are needed for this purpose; but their souls are more precious than gold and pearls, and it is an advantageous exchange to win them by this allurements. A person of great virtue has begun to lay this snare for them, having hired some men to aid these poor Barbarians to build for themselves, and to cultivate the land.¹² At the first setting of this divine trap, he caught two families, composed of about twenty persons. I am mistaken,—he caught more; for although only these two families have yet been lodged, there are many others that have been gained by this miracle of charity. It is a blessing to see these poor Savages become children of God,—some, indeed, by means of holy Baptism, [4] the others through desire and good will; we will speak of these more fully, in the proper place.

Behold the four batteries which shall destroy the empire of Satan, and shall unfurl the banner of Jesus Christ in these regions. It is the hands and the

Christ en ces quartiers. Ce sont les mains & les cœurs de quelques personnes chéries de Dieu qui font joier ces machines par leurs bien-faits & par leurs prières. Les Chapitres suiivans leur vont donner sujet de croire que leurs oraisons sont agréables à Dieu, puis qu'il se plaît à les exaucer & par conséquent ie les conjure de nous cōtinuer ce grand secours. Je confesse ingenuëment ma pusillanimité, ie ne m'attendois pas le reste de mes iours de voir de si puissans effets de la grace en des ames si barbares. Jusques icy quelque Sauvages approuvoient le Baptême en leurs enfans, & en leurs malades: maintenant ceux qui sont en fanté, & qui demeurent vne partie de l'année proche de nos habitations, l'honorent & le pourchassent avec affection pour eux-mêmes. Ce changement a esté si soudain & si sensible, que ceux qui n'esperoient quasi rien de ces peuples errans, on esté contrains de confesser que le Dieu du Ciel estoit aussi bien le Dieu des Barbares, que le Dieu des François. Je ne parle point des Sauvages de Tadouffac; ce sont les moins disposez de tous, mais de ceux qui se retirent ordinairement à Kebec, ou aux trois Rivières. Nous en avons baptisé plus de cēt-cinquāte cette année, sans compter ceux qui ont esté faits Chrétiens aux Hurons. Je ne rapporteray pas tout ce qui s'est passé de remarquable en ces Baptêmes; i'en diray peu, & ce peu r'assemblé, approchera peut-estre plus pres de la lōgueur que ie ne desirerois. Entrons en discours.

hearts of a few persons, cherished by God, that put these engines in motion by their benefactions and their prayers. The following Chapters will give them reason to believe that their prayers are acceptable to God, since he is pleased to hearken to them; and hence I conjure them to continue to us this great help. I frankly confess my faint-heartedness; I did not expect during the remainder of my days to see so powerful effects of grace in these so barbarous souls. Until now, some of the Savages approved Baptism in their children and in their sick people; now those who are in health, and who remain a part of the year near our settlements, honor it, and eagerly and gladly seek it for themselves. This change has been so sudden and so evident, that those who expected almost nothing from these wandering tribes have been obliged to confess that the God of Heaven was as truly the God of the Barbarians as the God of the French. I am not speaking of the Savages of Tadoussac,—they show the least inclination of all,—but of those who usually withdraw to Kebec or to the three Rivers. We have baptized more than a hundred and fifty of these, this year, without counting those who have become Christians among the Hurons. I will not report all the remarkable incidents of these Baptisms,—I will say little of them; and this little, all together, will approach nearer to tediousness, perhaps, than I would desire. Let us begin the relation.

[5] CHAPITRE II.

DU BAPTESME D'VN SAUVAGE, & DE QUELQUES-VNS
DE SA FAMILLE.

I'ESCRUIY l'an passé les entretiens que nous auions eu avec vne escoüade de Montagnets & d'Algonquins qui s'estoient campés proche de nous pendant l'hyuer, pource que la graine de l'E-uangile ne germa pas si tost que quelques vns attendoient, cela leur fit dire que c'estoit peine perduë de prescher des Sauvages, veu mesme que celuy qui tranchoit du Capitaine parmy eux, nommé Makheabichtichiou, n'auoit pas correspondu à l'esperance qu'on auoit eu de luy: C'est chose estrange, qu'on voudroit en vn moment introduire le Christianisme dans l'infidelité, la politeffe dans la Barbarie, & il a fallu des siecles pour établir nostre creance dans l'Europe parmy des nations sedentaires & policées! Or ie puis dire que cette graine sacrée qu'on ietta cét hyuer dans leurs cœurs, a rapporté au centuple.

Premieremēt ce Capitaine Makheabichtichiou n'est point dans le defespoir de son salut, ie croy qu'il a la foy, quoy qu'il en soit, de la charité, il y a bien de la difference entre croire, & obeir à Dieu. Nous estant venu voir ce Printemps, il n'osoit entrer dans nostre maison, ie le tancay vertement, il m'escouta patiemment, puis il me repliqua: Si tu fçauois le regret qui me rôge le cœur, tu me porterois compassion au lieu de me tancer, ie pensois que tu m'interroge-

[5] CHAPTER II.

OF THE BAPTISM OF A SAVAGE, AND OF SOME OF HIS FAMILY.

I WROTE last year about the conversations we had with a band of Montagnais and Algonquins who had encamped near us during the winter. Because the seed of the Gospel did not germinate as soon as some expected, this made them say that it was labor lost to preach to the Savages, seeing that even the one who played the Captain among them, named Makheabichtichiou, had not corresponded to the hopes that had been entertained of him. How strange it is that some should require, in a moment, the introduction of Christianity into infidelity, refinement into Barbarism,—when centuries have been needed to establish our belief in Europe, among sedentary and civilized nations! Now I can say that this sacred seed that was cast that winter into their hearts, has yielded a hundredfold.

First, this Captain Makheabichtichiou's salvation is not hopeless. I believe that he has faith; be that as it may, in charity, there is a great deal of difference between believing and obeying God. Having come to see us this Spring, he did not dare to enter our house; I chided him vigorously; he listened to me patiently, and then replied: "If thou knewest the regret that gnaws my heart, thou wouldst have compassion, instead of chiding me. I thought thou wouldst question me upon the belief thou hast [6]

Mais en fin, celuy dōt ie vay parler estoit de cette escoiade, il fut touché viuement dés lors, quoy qu'il n'en ait rien fait paroistre que cette année, ce feu qui brusloit son ame ne luy donnant aucun repos, il nous vint trouuer, & nous dit que dés les premieres instructions que nous donnasmes aux Sauuages, sō cœur auoit creu tout ce que nous disions de la grandeur de Dieu, & que pour cela il enuoioit ses enfans au Catechisme, leur recommandant d'escouter attētiue-mēt ce qu'on leur enseignoit: Ie n'osois pas, faisoit-il, vous aborder, ny ne sçauois comment vous declarer les pensées de mon ame, ie fouhaittois que vous m'appellassiés. En fin Negabamat (c'est le nō d'un Sauuage, son amy) me parlant du dessein que vous auiés de nous aider à deuenir sedentaires, ie luy dis que ie desirois estre de la partie, non tant pour le secours temporel que vous promettiés, que pour vous entēdre parler du salut de nostre ame: Il me semble, disoit-il, que i'ay eu dés ma ieunesse quelque petite cognoissance des choses que vous enseignés, ie pensois ainsi à part moy, il y en a vn qui a tout fait, de qui nous dependons, qui nous a donné la vie, & nous fait trouuer dequoy la soustenir, & celuy-là haït les meschans. I'auois desir de le cognoistre, c'est pourquoy ie me suis beaucoup resioüy quād ie vous en ay oüy parler. En fin il nous promit de venir passer l'hiuer aupres de nous pour estre plus particulieremēt instruit. A peine estoit-il Catechumene, que Dieu le mit dans de fortes espreuues: il auoit vne belle & grosse famille, la [8] maladie se iette là dedās, & en liure vne bōne partie à la mort: vne femme âgée sa parente, qui gouernoit son mesnage, est enleuée en peu de iours: sa propre femme & deux de ses enfans

was of this company. He was deeply touched from that time on, although he gave no evidence thereof until this year. This fire that burned his soul giving him no rest, he came to see us, and told us that at the first instructions we gave to the Savages his heart had believed all that we said of the greatness of God, and that therefore he sent his children to the Catechism, recommending them to listen attentively to what was taught them. "I did not dare address you," said he, "nor did I know how to declare to you the thoughts of my soul; I was wishing that you would summon me. At last, when Negabamat" (the name of a Savage, his friend) "spoke to me of your intention to help us to become sedentary, I told him that I would like to take part in this,—not so much for the temporal aid you promised, as to hear you talk about the salvation of our souls. It seems to me," he said, "that I have had from my youth some little knowledge of the things you teach; I was wont to think thus when I was alone, 'There is one who has made all, upon whom we depend, who gave us our life, and causes us to find something with which to sustain it; and that one hates evil-doers.' I had a desire to know him, hence I was greatly rejoiced when I heard you speak of him." Finally, he promised to come and spend the winter near us, that he might be more thoroughly instructed. Scarcely had he become a Catechumen, when God put him to a severe test. He had an interesting and large family; the [8] disease invaded it, and delivered a good part of it over to death. An old woman, a relative, who managed his household, was taken off in a few days; his own wife and two of his children died before his eyes; some of his kindred and relations who were

desia mort, quand mon corps fera en terre, demeurez aupres des Peres, & leur obeïſſez. Je ferois trop long de rapporter tout ce qu'il leur dit. Il tira les larmes des yeux de ceux qui l'entendoient. Les ayant fait retirer, il nous pressa de luy accorder le S. Baptesme. Hastez-vous, nous disoit-il, ie me meurs, ie suis pressé d'aller au Ciel. Quelquefois pensant estre seul, nous l'escoutions d'un lieu voisin, faïſant ses prieres à Dieu avec vne tendresse & vne deuotion toute plaine de confiance. En fin le iour de la feste du glorieux Saint François Xauier, Mr le Gouverneur, Mr le Cheualier de l'Isle, & M. Gand estans presens, nous le fîmes Chrestien. M. de l'Isle le nomma François Xavier. Il tesmoigna tant de cœur & tâta de satisfaction de cette faueur, que ces Messieurs s'en retournerent tous conſolez. A huit iours de là, M. le Gouverneur & M. de l'Isle m'estans venus prendre pour l'aller visiter dans vne petite Cabane où il s'estoit retiré pour mourir en paix & sans bruit, il nous declara avec vne simplicité toute naïfue vne grande communication qu'il auoit eu avec Dieu. Hier sur le soir, me disoit-il, pensant en Dieu, ie me suis veu entouré d'une grande lumiere, i'ay veu les beautez du Ciel, dont tu nous parles; i'ay veu la maison de ce grand Capitaine qui a tout fait. I'estois dans un plaisir qui [10] ne se peut exprimer. Cecy disparoissant tout à coup, ie rabaisse mes yeux vers la terre, & vis un gouffre épouuentable qui m'a transi de peur. Il me semble qu'on me dit, ne va pas là, ie n'auois garde de m'en approcher; car ie tremblois comme la feuille sur l'arbre pousſée du vent. Cét horreur s'euanouiſſant aussi bien que la beauté & la lumiere qui m'auoit enuironné, ie suis demeuré tout

my eyes; do not offend him, and he will help you. I am already dead; when my body is in the earth, remain near the Fathers, and obey them." It would take too long to report all he said to them; he drew tears from the eyes of those who heard him. Having directed them to withdraw, he urged us to grant him Holy Baptism. "Hasten," he said to us; "I am dying, I am in haste to go to Heaven." Sometimes thinking himself alone, we heard him from a place near by offering his prayers to God, with a tenderness and devotion showing the utmost confidence. Finally, on the feast day of our glorious Saint François Xavier, Monsieur the Governor, Monsieur the Chevalier de l'Isle, and Monsieur Gand being present, we made him a Christian. Monsieur de l'Isle named him François Xavier. He displayed so much feeling, and so much satisfaction for this favor, that those Gentlemen returned greatly comforted. A week afterwards, Monsieur the Governor and Monsieur de l'Isle having come to take me to visit him, in a little Cabin where he had retired to die in peace and quietness, he declared to us, with altogether naïve simplicity, a great communication he had had with God. "Yesterday, towards evening," he said to me, "while thinking of God, I saw myself surrounded by a great light; I saw the beauties of Heaven, of which thou tellest us; I saw the house of that great Captain who has made all. I was in a state of delight which [10] cannot be expressed. This suddenly disappearing, I lowered my eyes toward the earth, and saw a frightful gulf which paralyzed me with fear. It seemed to me some one was saying to me, 'Do not go there!' I had no wish to approach it, for I was trembling like the leaf upon the

Sa maladie tirant en longueur. Car il fut plus de trois mois, tantost dans vn peu de vie, maintenant quasi dans la mort, il appelloit ceux qui restoient de sa famille, & leur donnoit des conseils admirables. En fin on fit tant de prieres pour luy, nos Peres s'adressans à Dieu par quelques vœux & par quelques mortifications, qu'au mesme temps qu'on l'auoit abandonné, & qu'on luy donnoit comme à vn mort tout ce qu'il desiroit, Dieu luy renuoye sa fanté, le voila fort du tombeau avec l'estonnement des François & des Sauvages. Il s'en va chercher sa prouision de chair d'Ellans dans les bois, il part en Mars apres tous les Sauvages, & reuiet en Auriel, & cependant il en rapporte plus que six autres ensemble. Au retour il est accueilly d'une tempeste dans les glaces, il a recours à Dieu, fait prier sa famille, il fort du peril qui l'alloit engloutir, & qui abyfma l'un de ses canots chargé de viande. Comme il vit que quelques-uns de ses gens ne prioient pas de bon cœur, il leur dit, voicy que nous abordons la maison des François, où on a promis de me [2 i.e., 12] loger. Je ne veux personne avec moy qui ne croye en Dieu. Si quelqu'[v]n de vous autres n'a le cœur ferme, qu'il prenne sa part de nostre prouision, & qu'il se retire ailleurs. Il auoit deux femmes auant son baptisme, la plus forte & la plus ieune mourut Chrestienne: L'autre qui n'a guiere d'esprit se monstroient froide en la foy. C'est à celle-là qu'il parloit tacitement & à sa sœur; celle cy respondit tout haut, qu'elle croioit desia dans son cœur; En effet elle fût baptizée peu de iours apres. Pour sa femme, voyant qu'elle se renge vn petit, il ne l'a pas voulu repudier, quoy qu'elle ne le soulage quasi point en son mesnage. Nostre nouveau

Barbarian, and to speak in these terms, is to publish the goodness of the God of the Scythians and of the Christians.

His sickness was long and tedious, for he was ill more than three months,—sometimes showing a little life, and again almost in the grave. He called those of his family who survived, and gave them admirable advice. Finally, so many prayers were offered for him, our Fathers addressing themselves to God through vows and mortifications, that at the very time when he had been abandoned, and all that he desired had been given him, as to a dead man, God sent him back his health. Behold him emerged from the tomb, to the astonishment of the French and of the Savages. He went into the woods, in quest of his provision of Elk meat; he departed in March after all the other Savages, and returned in April, and yet he brought back more of it than six others together. On his return, he was assailed amidst the ice by a tempest; he had recourse to God, made his family pray, and emerged from the peril that was about to engulf him, and which sunk one of his canoes loaded with meat. When he saw that some of his people were not praying from their hearts, he said to them, “See, we are drawing near the house of the French, where they have promised to [2 i.e., 12] lodge me. I do not wish any one with me who does not believe in God. If any one of you has not a steadfast heart, let him take his share of our provisions, and let him retire elsewhere.” He had two wives before his baptism; the strongest and youngest of them died a Christian. The other one, who had but little intelligence, showed herself cold towards the faith. It was to this one and to her sis-

ques à sa mort. Difons deux mots de ses enfans, il auoit trois garçons & trois filles; Dieu prit l'un de ses garçons dans la contagion, & l'une de ses filles dotée d'une grace non commune aux Sauvages. Pour marque que la foy estoit dedans son cœur, voyant un Pere de nostre Compagnie qui la visitoit à la mort, elle s'escria en refusant, car elle auoit une violente fièvre. Ah mon Pere! ie m'en vay dans les feux, ie suis damnée. Cela fit voir que la crainte estoit dans son ame, le Pere luy parlant de Dieu elle reuint à foy, se r'assura, & mourut dans l'innocence de son Baptême.

Sa sœur jumelle née à mesme iour, & quasi dans les mesmes perfections naturelles, se presentant aux saintes Ceremonies du Baptême, Monsieur nostre Gouverneur la voyant si gentille, voulut estre son parrain: & ayant appris que nostre [14] grande Reine iettoit par fois quelques regards vers le Ciel pour le salut de nos pauvres Barbares, qu'elle auoit mesme souhaité qu'on esleust quelque ieune fille Sauvage en la Foy en sa consideration, il luy fit porter son nom, l'appellant Anne. Cette nouvelle plante croist tous les iours en la foy, frequentant les Sacremens à l'imitation de son pere: Il arriua certain iour que celui qui la deuoit entendre de confession, l'instruisant auparavant, & luy recommandant la candeur, elle le regarda comme estonnée, & luy dit; Ne m'avez-vous pas enseigné que c'est à Dieu à qui on declare ses pechez en la presence du Prestre! le moyen donc de luy mentir, & de luy cacher quelque chose, puis qu'il sçait tout?

Entre ces trois enfans baptisez, l'un des Peres que V. R. nous a enuoyés cette année, mettant pied à

What a change! This man, who has many times eaten the flesh of his enemies, now receives JESUS CHRIST with a heart full of devotion, and confesses him with a candor altogether naïve! In short, he is practicing Religion, conducting himself as a true Christian. May God give him the grace to persevere until his death. Let us say a few words of his children. He had three boys and three girls; God took one of his boys during the contagion, and one of his girls, who was endowed with a grace not common to the Savages. As an evidence of the faith that was within her heart, seeing one of the Fathers of our Society who was visiting her in her dying moments, she exclaimed in her delirium, for she was in a violent fever, "Ah, my Father! I am going into the fires; I am damned!" That showed that fear was in her soul. Upon the Father speaking to her of God, she recovered her senses, reassured herself, and died in the innocence of her Baptism.

Her twin sister, born on the same day, and with almost the same natural perfections, presented herself for the holy Ceremonies of Baptism. When Monsieur our Governor saw how amiable she was, he wished to be her godfather; and having learned that our [14] great Queen sometimes raised her eyes toward Heaven for the salvation of our poor Barbarians, and that she had even wished some young Savage girl to be brought up in the Faith on her account, he had her take her name, calling her Anne. This new plant grows daily in the faith, frequenting the Sacraments in imitation of her father. It happened one day that when the one who was to hear her confession was instructing her beforehand, and recommending sincerity to her, she looked at him as if in

[15] CHAPITRE III.

DE QUELQUES AUTRES SAUVAGES BAPTISÉS.

VN ieune Sauvage se voyant malade, demande le Baptême avec instance, mais comme on le tenoit dans les épreuues; Ne voyés-vous-pas, nous fit-il, qu'on me va mener à la mort? car mes parens me trainans apres eux dans les bois, ne manqueront iamais pour se deliurer de la peine que ie leur donneray de m'affommer, ou de m'abandonner seul dans ces grandes forests. Oüy, mais si tu gueris, luy dit on, perseueras-tu dans la foy que tu professe maintenant? comme il est d'un naturel violent & assez orgueilleux, nous craignons en luy l'Apostasie; Ne me parlés pas de guerison, respond-il, ie vous demande le Baptême comme vn homme qui s'en va à la mort. Là dessus il se leue en son seant, prie qu'on le face Chrestien; sa demande accomplie, on le voulut faire recoucher, car il estoit debile, attendés, dit-il, que i'aye vn petit remercié Dieu du grand present que ie viens de recevoir. Apres son Baptême il fust traîné en mille endroits, on ne l'affomma pas, mais on le fit bien souffrir; il fut quelquefois delaisié tout seul au coin d'un bois avec vn peu de viures qu'on mettoit aupres de luy. Iamais ie ne vy homme tant endurer, ie ne croy pas que Iob fust plus pauvre; car il n'auoit plus [16] que la peau colée sur ses os, & vne meschante escorce d'arbre qui luy seruoit de liect, de robe, & de maison, il s'escrioit par fois, ie hay

[15] CHAPTER III.

OF SOME OTHER BAPTIZED SAVAGES.

A YOUNG Savage, finding himself sick, urgently asked for Baptism; but, when he was kept on probation, he said to us, "Do you not see that they are taking me to my death? For my relations dragging me after them into the woods will be sure to free themselves from the trouble I shall give them, by killing me, or abandoning me in these great forests." "Yes, but if thou recover," was said to him, "wilt thou persevere in the faith that thou dost now profess?" As he is of a violent and rather haughty disposition, we feared Apostasy for him. "Do not speak to me of recovery," he replied; "I ask you for Baptism as a man who is going to his death." Thereupon he raised himself to a sitting posture and begged to be made a Christian. His request fulfilled, they wished him to lie down again, for he was very weak. "Wait," said he, "until I have thanked God a little for the great gift I have just received." After his Baptism he was dragged to a thousand places; he was not killed, but was made to endure great suffering. He was sometimes left all alone in a corner of the woods, with a little food placed near him. I have never seen a man endure so much,—I do not think that Job was any more wretched; for this man had nothing more [16] than the skin adhering to his bones, and a wretched piece of bark which served him as bed, blanket, and house.

qui l'auoit recreé au possible, il pensoit que nous les auions entendu, comme il disoit cela; il se monstra estonné, & nous dit, Ne voyez-vous pas ces gens là fort épouuentables qui me regardent d'un mauuais œil? on le r'asseurera aussi-tost. Le soir dont il mourut la nuit, il appella fort un de nos Peres, qui accourut incontinent; mais on ne pût sçauoir ce qu'il vouloit dire, il s'escritoit seulement. Le Pere le sçaura, le Pere le sçaura; quelque temps apres il rendit son ame bien heureuse à nostre Seigneur.

J'ay parlé dans les Relations precedentes d'un certain surnommé des François, le grand Oliuier, lequel fit baptiser il y a deux ans sa fille, & puis apres sa femme, se promettant bien de mourir Chrestien aussi bien que les autres: Ce bon-heur luy est arriué non sans une faueur particuliere de Dieu, car il estoit fort superstitieux, & ne manquoit pas d'esprit pour deffendre ces niaiseries; Il se méloit de deuiner. Or soit que le diable se communiquast à luy par leur fremissement de mammelle, soit qu'il le rencontrast quelquefois par hazard, ie l'ay veu assseurer qu'une certaine nouuelle qu'on attendoit arriueroit le lendemain matin, & cela fut trouué veritable. Estant tombé malade, il nous fit appeller, nous y allasmes trois de compagnie; Ce bon homme desia conuaincu sur ses superstitions, nous dit: Ah mes chers amis! [18] vous me faites plaisir, ie n'ay plus de parolles qu'autant qu'il en faut pour vous tesmoigner que ie croy en Dieu; que ie renonce à nos badineries pour embrasser la Foy que vous m'avez enseignée. Là dessus il se voulut mettre à genoux, mais il n'eut pas assez de force, on luy conféra le premier Sacrement de grace, & tout sur l'heure il passa dans la gloire.

he had heard singing all night, very melodiously, affording him the utmost delight; he thought that we had heard them. As he told this, he assumed a startled look, and said to us, "Do you not see those frightful people there, looking at me with evil eyes?" We immediately reassured him. On the evening of the night he died, he called loudly for one of our Fathers, who immediately ran to him; but he could not understand what the boy intended to say, as he only exclaimed, "The Father will know it, the Father will know it." Some time afterward, he rendered up his blessed soul to our Lord.

I have spoken in preceding Relations of a certain man surnamed by the French, "big Olivier," who two years ago had his daughter baptized, and afterwards his wife, fully resolving that he would die a Christian, as well as the others. This good fortune did not happen to him without a special favor of God; for he was very superstitious, and did not lack the ability to justify those foolish notions; he took part in divination. Now either because the devil communicated with him by means of their throbbings of the breast, or because he chanced to meet him sometimes, I have known him to assert that certain news which was expected would arrive the next morning, which proved to be true. Having fallen sick, he had us summoned; three of us went to him. This good man, already convinced of his superstitions, said to us, "Ah! my dear friends, [18] you are doing me a favor. I have no longer the power to speak, except what is necessary to testify to you that I believe in God, that I renounce our absurdities to embrace the Faith that you have taught me." Thereupon he tried to get on his knees, but he had not

Chreîtienne, & à meſme temps citoyenne du Paradis; Car en rabbaiffant fon corps vers la terre, fon ame ſ'enuola dans les Cieux. C'eſt vne ſaincte penſée de mediter par fois quels ſont les eſtonnemens & les ſainctes épouuentes, pour ainſi dire, qu'a l'ame d'un Sauuage, paſſant en vn moment de l'extremité de la barbarie, & de la baſſeſſe dans le ſein de la gloire. Quelle action de grace ne fait-elle point à ceux qui luy ont procuré cette grandeur, quelle benediction du Ciel ne demande-elle point à Dieu pour ceux qui n'ont point épargné les biens de la terre, afin qu'on luy appliquaſt le ſang de IESVS-CHRIST. Paſſons outre; i'ay peur d'eſtre long.

though she was on the verge of death, she gently raised herself and put a bark plate under her head, making a sign that these sanctifying waters should be poured over her to cure the wounds of her soul; she was obeyed; she was made a Christian, and at the same time a citizen of Paradise,—for, in lowering her body towards the ground, her soul flew away to Heaven. It is a holy exercise of the mind to meditate at times upon the wonder and holy terror, so to speak, that the soul of a Savage experiences in passing, in one moment, from the extreme of barbarism and degradation into the bosom of glory. What thanksgivings does it not offer for those who have procured it this greatness; what Heavenly blessings does it not ask from God for those who have not spared their earthly goods that they might apply to it the blood of JESUS CHRIST? Let us pass on; I fear this will be too long.

ment son amitié, & la divertir des François, il luy fait present de brasselets & de pendans d'oreille, & d'un colier de porcelaine, ce sont les perles & les diamans du pays. Cette bonne Cathecumene âgée de 12 à 14 ans, répondit en fuyant, laissa là ses pressens, & celui qui les offroit sans luy dire un seul mot. Ayans donc reconnu sa confiance, nous la disposâmes au Baptême. Le diable s'y voulut opposer, car elle fut saisie d'une espèce d'obsession si violente, qu'en un moment elle tournoit la tête avec une déformité fort horrible, son estomac s'esleuoit demesurement: On la voyoit toute épouventée sans pouvoir dire autre parole, sinon; j'ay peur, j'ay peur. Cecy luy arriva par trois fois, & tousiours en des temps que pas un de nous ne pouvoit estre appelé pour la voir en cet estat. On pressa fort de luy faire prendre quelque médecine, pour luy purger le cerveau, disoit-on. Nous en auions la volonté, mais l'oubly nous faisoit incontinent. Le Baptême la devoit guerir; car depuis que les eaux sacrées l'eurent faite enfant de Dieu, iamais plus le diable ne luy donna cette épouvente; Elle fut appelée Magdelaine de S. Ioseph. J'espere qu'une âme chérie de Dieu luy trouvera son mariage.

Le forcier Pigarouch, avec lequel nous eûmes tant de prises l'an passé, comme j'ay desjà dit, a instruit & fait baptizer sa femme, & trois de ses enfans à la mort. Un sien frere se rendant opiniastre, & se moquant des feux d'Enfer, il le pressa [22] si fortement qu'il le fléchit. Comment, luy faisoit-il, tu crois que ton âme n'aura aucune connoissance apres ta mort? Est-ce toy qui l'a créé pour en parler avec cette opiniastrété? Tu mets toute son assurance en tes ap-

effectually gain her friendship and estrange her from the French, made her a present of bracelets and earrings, and a necklace of porcelain,—these are the pearls and diamonds of the country. This good Catechumen, between 12 and 14 years old, answered by fleeing, leaving there his presents, and him who offered them, without saying to him a single word. Having now recognized her constancy, we prepared her for Baptism. The devil tried to oppose this, for she was seized by a sort of obsession, so violent that she instantly turned her head around, with horrible distortion, and her stomach grew enormously swollen. We saw that she was utterly terrified, and unable to utter a word, except, “I am afraid, I am afraid.” This happened to her three times, and always at a time when none of us could be called to see her in this condition. There were urgent requests to have her take some medicine, to clear her brain, they said. We were willing to do this, but negligence suddenly seized us. Baptism was destined to cure her; for, since the sacred waters have made her a child of God, the devil has never caused her this fright. She was called Magdelaine of St. Joseph. I hope that some soul dear to God will find in her a wife.

The sorcerer Pigarouch, with whom we had so many disputes last year, as I have already said, instructed and had his wife and three of his children baptized at death. One of his brothers becoming obstinate, and ridiculing the fires of Hell, he urged him [22] so strongly that he convinced him. “What!” said he to him, “dost thou think thy soul will have no consciousness after death? Is it thou who hast created it, that thou shouldst speak of it with this obstinacy? Thou placest all thy dependence upon

prehensions remplies d'erreur, & moy qui croy en Dieu, ie m'appuye sur sa parole; c'est luy qui a tiré les ames du neant, & par consequent qui en peut parler avec toute verité. La raison t'apprend que celuy qui t'a donné l'estre en demande quelque reconnoissance sur peine de chastiment. Il fit si bien, que ce bon homme se rendit, & fut nommé Chrysostome.

Ayans baptisé vne bonne femme dans vne grosse maladie, en sorte qu'elle répondoit avec vne entiere connoissance à toutes les demandes qu'on luy fit, sans que iamais elle parut extrauaguée, arriue qu'elle retourne en santé, nous luy demandâmes si elle se souuenoit bien du nom qu'on luy auoit donné. Non, dit-elle, ie ne sçay pas seulement si on m'a baptisée. Mais ne te souuiens-tu pas, luy dismes nous, des réponses que tu nous a faites touchant nostre creance. Non, répondit-elle, ie ne sçay ce que vous m'avez demandé, ny ce que ie vous ay répondu, mais ie me souuiens bien qu'il me sembloit quand vous me parliez que le Diable me vouloit tuer, & que ie disois en mon cœur; c'est bien à luy à m'offencer, puisque ie crois en Dieu, il n'en sçauroit venir à bout. Je me senty par apres déliurée de ce danger, ce fut sans doute par ce Baptême. Cette pauvre femme se comporte bien maintenant, fort ioyeuse d'auoir esté malade, pour auoir [23] receu vne faueur qu'on ne luy eut pas si tost accordée. Je ne sçauois me lasser de dire que ceux qui desesperent de la conuersion des Sauvages, font vne iniure à la bonté de Dieu; Nous auons secouru cét hyuer vn ieune homme avec vne grande patience, car sa maladie a duré plus de cinq mois: Apres toute la charité qu'on luy eut fait, & l'instruction qu'on luy eut donnée, le diable luy renuerfa quasi la cer-

thy apprehensions, full of errors as they are; and I who believe in God, I lean upon his word; it is he who has drawn souls from nothing, and consequently can speak of them with all truth. Reason teaches thee that he who has given thee being demands some acknowledgment thereof, on pain of punishment." He argued so well that this good man yielded, and was named Chrysostome.

Having baptized a good woman in a serious illness, so that she responded with perfect intelligence to all the questions put to her, without once appearing to wander, it happened that she returned to health, and we asked her if she remembered clearly the name that had been given to her. "No," said she, "I do not even know whether I have been baptized." "But dost thou not remember," we said to her, "the answers that thou didst make to us concerning our belief?" "No," she answered, "I do not know what you asked me, nor what I answered you; but I remember very well that it seemed to me, when you addressed me, that the Devil tried to kill me, and that I said in my heart, 'It is no wonder that he attacks me, since I believe in God; but he cannot succeed.' I afterwards felt myself delivered from this danger; it was no doubt through this Baptism." This poor woman behaves well now, and is very glad that she was sick, that she might [23] receive a favor that would not have been granted to her so soon. I cannot refrain from saying that those who despair of the conversion of the Savages, offer an insult to the goodness of God. We have this winter succored a young man, with great patience, for his sickness lasted more than five months. After all the kindness that had been shown him, and the instruction that had

uelle. Ce pauvre miserable entre en 'fureur, blasphème contre Dieu, proteste qu'il ne croit plus en luy. Tout l'hyuer faisoit-il, ie l'ay prié, & ie m'attendois qu'il me gueriroit, & me voila plus mal que iamais, qu'il me damne s'il veut, ie ne m'en soucie pas. Ceux qui entendent ces blasphemes creurent incontinent que les Sauvages ne croient que par interest. C'est chose estrange que le mal est mieux receu que le bien. Tout le monde croit au premier recit toutes les simplicités que nous escriuons de ces peuples, mais si on remarque quelque traict d'esprit, de bon sens, en vn mot, quelque faueur de la nature, ou de la grace, cela est comme renouqué en doute. Qui eust iamais crû que nostre blasphémateur deust chanter les loüâges de Dieu. Nous le fîmes porter dans la Cabane de quelques Sauvages ses parens; & au mesme temps que nous ne luy donnions plus aucun secours, sinon de luy remonstrer doucement son peché, il fut si contrit, qu'il nous tira les larmes des yeux. Il demanda le Baptême, protesta qu'il estoit marry d'auoir offensé son Seigneur, luy donne sa vie sans le prier de la prolonger d'un moment. Dit tout haut qu'il croit & qu'il veut [24] croire à iamais en celuy qui luy a touché le cœur: on le baptize dans cette ferveur: le Diable suruiet à la trauerse; vn sien frere songe que si on mettoit vn baston aupres de luy qui ressembloit à vne couleuvre, qu'il gueriroit: On en fait vn aussi-tost, on le place aupres de sa teste. Ayant eu aduis de cette superstition, nous l'allâmes visiter; comme nous luy demandions si ce baston n'auoit point fait son corps, puis qu'on le mettoit aupres de luy pour le refaire, il le prit, & nous le donna. Emportez-le, fit-il, afin qu'il n'en soit plus de nou-

been given him, the devil almost turned his head. This poor wretch, being in a fury, blasphemed God, and protested that he no longer believed in him. "All the winter," said he, "I have prayed to him, and was expecting that he would cure me; and here I am, worse than ever! Let him damn me if he will, I do not care!" Those who hear these blasphemies immediately conclude that the Savages believe only through self-interest. Strange, how evil is better received than good! Every one believes, at the first recital, all the simplicities that we write about these peoples; but if we note some trait of intellect or good sense,—in a word, some boon of nature or of grace,—this is, as it were, called in question. Who would ever have believed that our blasphemer was to sing the praises of God? We had him carried into the Cabin of some of his Savage relatives; and at the very time that we were giving him no more assistance, except to remonstrate gently with him about his sin, he was so contrite that he drew tears from our eyes. He asked for Baptism, protesting that he was sorry to have offended his Lord; and offered him his life, without praying him to prolong it for a moment. He said aloud that he believed, and that he would [24] forever believe in him who had touched his heart. He is baptized while in this fervor. The Devil unexpectedly comes across his path; one of his brothers dreams that if a stick resembling a serpent be put near him, he will recover. One is immediately made, and placed near his head. Having been notified of this superstitious act, we went to visit him; when we asked him whether this stick had made his body, since it was placed near him in order to restore him, he took it and gave it to us. "Take

uelle, ils l'ont mis aupres de moy fans que i'y aye aucune creance. Je l'enuoye à V. R. encore qu'il n'ait autre rareté sinon qu'il fera vn long voyage. Ayant furuefcu quelque temps apres son baptefme, il fe confeffa, & receut l'extreme-Onction avec vn tel fentiment de deuotion, que fa face en eftoit toute épanouïe. Nous luy demandafmes, s'il ne craignoit point la mort. Non, ie ne la crains plus depuis mon baptefme, au contraire, ie defire fort d'aller voir mon Pere & mon Dieu. Nous luy remifmes en memoire quelques offences qu'il pourroit auoir faites depuis qu'il eftoit Chrestien, afin d'en demander pardon à Dieu: Il penfa vn petit à part foy, puis il nous dit. Non, ie ne fuis pas tombé dans ces pechez. Car me prefentant au Baptefme, ie fis mon compte qu'estans enfant de Dieu ie ne le deuois plus offencer; & puis il me femble que ceux qui font baptizés ne tombent point dans ces offences. Sa mort eftonna ceux qui auoient defefperé de fa conuerfion.

it away," he said, "in order that I may hear no more about it; they placed it near me without my having any belief in it." I send it to Your Reverence, although it is rare in no other respect except that it will make a long journey. Having survived some time after his baptism, he confessed and received extreme Unction, with such sentiments of devotion that his face was all aglow. We asked him if he did not fear death. "No; I no longer fear it since my baptism; on the contrary, I greatly desire to go and see my Father and my God." We recalled to his memory some offenses that he might have committed since he had become a Christian, so that he might ask God's pardon for them. He thought within himself a little; then he said to us, "No, I have not fallen into those sins, for, when I presented myself for Baptism, I considered that, being a child of God, I ought no more to offend him; and then it seems to me that those who are baptized do not fall into those offenses." His death astonished those who had despaired of his conversion.

[25] CHAPITRE V.

DE LA CONVERSION & DU BAPTESME D'VN IEUNE
HOMME, & DE QUELQUES AUTRES SAUAGES.

N *ON est abbreviata manus Domini vt saluare nequeat:
neque aggrauata est auris eius vt non exaudiat.*

Dieu n'a pas les mains plus foibles, ny les oreilles plus fermées qu'il auoit il y a mille ans. Ces paroles nous feruiront de garend contre ceux qui prendroient les faueurs que fa bonté commēce à faire aux Sauages pour des exagerations. Nous verrons en ce ieune homme vn triōphe de la prouidence & de la misericorde du grād Dieu. Il y a tantost deux ans que Mr Gand, homme fort charitable enuers les pauvres Sauages, recueillit ce miserable à demy mort de faim, de froid, & de maladie, quoy qu'il fust tres-biē apparēté parmy les siēs, il l'habille, le loge, luy procure des viures, & nous le met entre les mains pour l'instruire: on le presse par diuerfes raisons; on le fait prier Dieu soir & matin, il fçait la plupart de nos mysteres, mais il ne les croit qu'en apparence: en vn mot, il cherchoit la vie du corps, & nō de l'ame. L'hyuer passē, le froid cōtinuē dās son cœur, dequoy nous apperceuās, nous le chassāmes cōme vne persōne qui nous fuiuoit à la façō des chiēs, pour auoir du pain, il passe l'Esté avec ses compatriotes, parlant tousiours honorablement de nous; sur l'Automne il luy arriue vne disgrace, faisant vne suērie, il tomba [26] sur les pierres ardentes qui eschauffoient

[25] CHAPTER V.

OF THE CONVERSION AND BAPTISM OF A YOUNG MAN,
AND OF SOME OTHER SAVAGES.

NON est abbreviata manus Domini ut salvare nequeat:
neque aggravata est auris ejus ut non exaudiat.

God's hands are no weaker, nor his ears more shut, than they were a thousand years ago. These words will serve us as a guarantee against those who would regard as exaggerations the favors that his goodness is beginning to bestow upon the Savages. We shall see in this young man a triumph of the providence and mercy of the great God. It is almost two years since Monsieur Gand, a man who is very charitable to the poor Savages, rescued this poor wretch, half dead from hunger, cold, and sickness, although he was very well connected among his own people; he clothed him, lodged him, procured him food, and put him in our hands to be instructed. Different arguments were urged upon him; he was made to pray to God morning and evening, he knew the greater part of our mysteries; but he believed only in appearance. In a word, he sought the life of the body, and not that of the soul. The winter past, the cold continued in his heart,—perceiving which, we drove him away as a person who followed us, as a dog would, to get some bread. He passed the Summer with his countrymen, always speaking of us with respect. Toward Autumn, a misfortune happened to him; when he was taking a sweat, he

ces estuues, il se grilla & brusta vne grande partie du corps; c'estoit chose affreuse de le voir. Le voila donc aussi près de la mort que de l'huyet, car il connoit bien qu'il ne le passera iamais, s'il n'est fortement secouru: ce qu'il n'attendoit point de ses gens, qui ne sçauent non plus que c'est de charité que de chirurgie: il nous iette plusieurs œillades, nous parle de retourner avec nous: mais nous n'auions plus d'oreilles pour luy, croians qu'il n'en auoit point pour Dieu. En ce mesme temps nous reçeufmes lettres de nos Peres des Trois riuieres, lesquels nous demandoient quelque ieune Sauvage pour passer l'huyet avec eux, afin qu'en l'instruisans ils se formassent tousiours en la cognoissance de leur langue. Nous ne pensions guere à ce pauvre corps tout rosty: mais en fin apres en auoir trouué d'autres qui nous manquerent de parole, nous fufmes contraints de leur enuoyer ce pauvre miserable, qui n'auoit plus que la moitié de son corps. O mon Dieu, quelle prouidence! ils le font penser, ils le traittent avec toute sorte d'amour & de cœur; estant guery, cét homme de pierre demeura tousiours froid cōme vne glace. En fin nos Peres ne pouuans souffrir cette langueur, ont recours à Dieu, luy font quelques vœux par l'intercession du glorieux Apostre S. Paul, presentent le sainct Sacrifice de la Messe le iour de sa conuersion pour la conuersion de cette statuë insensible. Chose estrange! le voila changé en vn moment, son cœur est plain de regrets d'auoir si lōg temps resisté à Dieu, il presse qu'on le baptize pour estre deschargé du fardeau de ses pechez, il ieufne de [27] foy-mesme, faisant semblant de manger, & remettant dextrement à l'écart ce qu'on luy donnoit pour son viure: il passe dans la

fell [26] upon the burning stones which heat these baths, and scorched and burned a great part of his body; it was something frightful to see. Behold him, then, as near death as in the winter; for he knew very well that he would never survive it if he were not vigorously assisted; this he did not expect from his own people, who no more know what charity is than they understand surgery. He cast many glances at us, and spoke to us about returning to us; but we had no longer ears for him, believing that he had none for God. At this very time we received letters from our Fathers at the Three rivers, who asked us for some young Savage to pass the winter with them, so that in giving him instruction they might continue to improve their knowledge of their language. We hardly gave a thought to this poor badly roasted body; but finally, after having found others, who failed to keep their word with us, we were constrained to send them this poor wretch, who had no more than half of his body. Oh my God, what a providence! They had him cared for, they treated him with every evidence of love and affection; having recovered, this man of stone still remained cold as ice. Finally our Fathers, unable to endure this apathy, had recourse to God, made vows to him through the intercession of the glorious Apostle St. Paul, and offered the holy Sacrifice of the Mass on the day of his conversion, for the conversion of this insensible statue. Strange to say! behold him changed in a moment; his heart is full of regret for having so long resisted God; he urges them to baptize him, that he may be relieved from the burden of his sins; he fasts of [27] his own accord,—pretending to eat, but dexterously putting to one side the

rigueur de l'hyuer les heures entieres dans la Chapelle, attiré par vne vertu secrette qu'il adore fans la connoître. Son esprit qui iufques alors auoit paru maffif, & pefant comme du plomb, fe subtilife en forte qu'il conçoit fans peine tout ce qu'on luy enfeigne de nos myteres. Nos Peres s'en étonnans, il répondit: C'est vne faueur de mon bon Ange, auquel ie demande fecours autant de fois que vous m'appellez pour estre instruit. Comme on luy vint à parler de la prefence de Iefus-Christ au Saint Sacrement, il fit vn geste comme d'un homme plein de ioye. Je ne m'étonne plus, fit-il, si ie prenois tant de plaisir d'approcher de l'Autel quand ie faisois mes prieres en la Chappelle: plus i'en estois proche, plus ie reffentois de contentement dans mon ame, fans pouuoir comprendre d'où cela procedoit.

Ses parens ayant rapporté force chair freiche de leur chaffe pendant le Carefme, on luy dit qu'il en pouuoit manger, puis qu'il n'étoit pas encore baptisé. Il repartit, vous vous en abstenez pour vn bien, ie desire me procurer ce bien à moy-mefme. Pour le fonder, on luy fit entendre que le Baptefme luy feroit peut-estre occasion de mort. Dieu puniffant la feintife de fon cœur par ce fupplice. Il répondit en ces termes. Si le Baptefme ne me doit faire mourir qu'en cas de feintife, ie ne la dois pas craindre: mais quand il tueroit abfolument mon corps, ie le demanderois pour faire reuiure ma pauvre ame. Dieu est admirable dans [28] fes procedures: à mefme temps qu'on promet le Sacrement de lumiere à ce pauvre Catechumene, il luy ofte les yeux du corps, vne defluxion luy tombe en vn moment fur la veuë, & le rend aueugle, ou peu s'en faut: car il ne voit pas

food that was given to him; he passes whole hours in the Chapel, in the rigor of winter, attracted thither by a secret virtue which he adores without recognizing it. His mind, which until then had seemed dull, and heavy as lead, becomes so alert that he conceives without any difficulty all that is taught him of our mysteries. Our Fathers showing surprise at this, he said, "It is a favor from my good Angel, of whom I ask help every time you summon me to be instructed." When they came to tell him of the presence of Jesus Christ in the Holy Sacrament, he made a gesture as of a man full of joy. "I am no longer astonished," said he, "that I took so much pleasure in approaching the Altar when I offered my prayers in the Chapel; the nearer I approached, the more contentment I felt in my soul, without being able to comprehend whence it proceeded."

His relatives having brought back an abundance of fresh meat from their hunting during Lent, he was told that he might eat of it, since he was not yet baptized. He rejoined, "You abstain from it for some good, I desire to obtain this good for myself." To try him, he was made to understand that Baptism would perhaps be the occasion of his death, God punishing the hypocrisy of his heart through this affliction. He answered in these words: "If Baptism is only going to cause my death on account of hypocrisy, I need not fear it; but if it should absolutely kill my body, I would ask it that I might cause my poor soul to live again. God is admirable in [28] his methods. At the same time that the Sacrament of light is promised to this poor Catechumen, he takes away from him the eyes of his body; an inflammation suddenly attacks his eyesight, and he becomes

assez pour se conduire. Ce coup ne l'estonna point, il tint ferme dans sa resolution, le diable n'eust pas la force de réveiller dans son ame l'erreur des Sauvages, qui s'imaginoient il n'y a pas long temps qu'ils ne pouuoient procurer la vie de leur ame qu'en pendant celle du corps. Comme on le veit constant dans cette tentatiõ, & dans cette épreuve que Dieu luy donna, on le mit au nombre des enfans de Dieu, il fut nommé Paul, fuiuant la promesse qu'on en auoit fait à ce grand Apõstre.

Quelque temps apres son Baptesme, nos Peres des Trois Riuieres nous l'enuoyerent à Kebec avec vn mot de lettre, dont voicy la teneur. Le peu de viures que nous auons, & le grand nombre de Sauvages qui ont besoin de nôtre secours, nous ont fait refoudre de vous enuoyer ce nouveau foldat de Iesus-Christ, peut-estre encore luy pourra-on trouuer là bas quelque remede à ses yeux. Au reste, il est vraiment touché, il a vne humilité vraiment Chrestienne, vne grande resignation à la volõté de Dieu. Nous luy auons souuent demandé s'il ne s'affligeoit point d'auoir perdu les yeux: il a tousiours respondu que n'estant pas maistre de foy-même, il falloit laisser agir Dieu, lequel estant nostre Pere, cognoissoit bien ce qui nous estoit le meilleur. Tout de mesme, disoit-il, que si mon corps n'eust esté bruslé cét Automne, mon ame fust tombée cét hyuer dans les feux; car i'eusse [29] fuiuy les Sauvages, & perdu la vie avec eux dans la foiblesse en laquelle ie me trouuois: de mesme, peut-estre que ie perdrais la veuë du Ciel, si Dieu ne m'ostoit la veuë de la terre. La Foy luy a fait perdre la honte de parler de Dieu deuant ses

blind, or nearly so, for he does not see well enough to guide himself. This stroke did not appal him, he continued steadfast in his resolution; the devil had not power to reawaken in his soul the error of the Savages, who not long ago imagined that they could only procure the life of their souls in destroying that of their bodies. As he was seen to be firm in this temptation, and in this trial which God made of him, he was placed among the number of the children of God; he was named Paul, in accordance with the promise made to this great Apostle.

Some time after his Baptism, our Fathers of the Three Rivers sent him to us at Kebec, with a brief letter, of which this is the tenor: "The small amount of food that we have, and the great number of Savages who need our help, have made us decide to send you this new soldier of Jesus Christ; perhaps, also, may be found down there some remedy for his eyes. It may be added that he is really touched; he has a truly Christian humility, and great resignation to the will of God. We have often asked him if the loss of his eyes did not afflict him; he has always replied that, not being master of himself, he must leave it to God to act, who, being our Father, knew well what was best for us. 'Just as,' said he, 'if my body had not been burned this Autumn, my soul might have fallen this winter into the fires,—for I might have [29] followed the Savages, and lost my life with them in the state of weakness in which I was; so, perhaps, I would have lost the sight of Heaven, if God had not taken away the sight of earth.' Faith has caused him to lose the shame he felt in speaking of God before his countrymen. I trust that he will give you consolation."

compatriotes, i'espere qu'il vous donnera de la consolation.

Aussi-tost qu'il fut arriué, il se confessa & communia, & le iour mesme il tomba malade, mais si brusquement & si fortement, qu'on me vint viste appeller pour le voir mourir. Estans aupres de luy, nous luy demãdasmes en la presence des Sauvages s'il craignoit la mort, il souffrit doucement, quoy qu'il fut extremement abatu. Je suis baptisé, repliqua-il, ie ne crains plus ny la mort, ny le diable: Si ie ne croiois pas en Dieu, i'aurois peur: mais Dieu estant auec moy, ie ne crains plus rien sinon de l'offencer. N'estes vous point triste de mourir si tôt, luy fîmes nous, demandez moy plustost, si ie ne suis pas bien ioyeux d'aller au Ciel, que ceux-là s'attristent de la mort, qui n'ont point d'esperance en Dieu, pour moy ie croy en sa parole, i'espere en sa bonté, c'est pourquoy ie ne suis point triste, ces paroles nous touchèrent d'autant plus, qu'elles furent profitables à ses gens qui admiroient ce grãd changement en vn ieune homme de leur nation. Ils furent encor plus estonnez, quand à peu de iours de là ils le virent en santé contre leur esperance: il frequente maintenant les Sacremens, voire mesme il gouste Dieu dans l'Oraison, voila où la grace peut porter vn Sauvage, Dieu luy donne la perseuerance, car si les estoilles tombent du Ciel, personne ne vit en assurance.

[30] Nous adiouterons à ce ieune homme la conuersion d'une famille plus heureuse pour le Ciel, que fortunée sur la terre. Vn grand homme bien fait & bien renommé parmy les Sauvages, apres nous auoir vn affés lōg temps presté l'oreille, nous aborda, pour nous témoigner les sentimens de son cœur: il nous

As soon as he arrived, he confessed and took communion; and that very day he fell sick, but so unexpectedly and seriously, that I was summoned in haste to see him die. Being with him, we asked him in the presence of the Savages if he feared death. He smiled gently, although he was extremely low. "I am baptized," he replied; "I no longer fear death, or the devil. If I did not believe in God I would be afraid, but God being with me, I no longer fear anything except offending him." "Are you not sad to die so soon?" we asked him. "Ask me, rather, if I am not very glad to go to Heaven; let those who have no hope in God be sad at the thought of death; as for me, I believe in his word, I hope in his goodness; this is why I am not sad." These words affected us all the more as they were profitable to his own people, who wondered at this great change in a young man of their nation. They were still more astonished when a few days afterwards they saw him in good health, contrary to their expectations. He now frequents the Sacraments; yea, more, he even enjoys God in Prayer. Behold how far grace can bear a Savage! May God give him perseverance; for, if the stars fall from Heaven, no one lives in certainty.

[30] We will add to the conversion of this young man, that of a family, happier as to Heaven than it was fortunate upon earth. A tall, well-built man, and of excellent repute among the Savages, after having listened to us for some time, approached us, to make known the sentiments of his heart. He said to us, on his return from burying one of his children, "My soul is filled with sadness, not for the death of my son, but because he died without baptism." Now

dit, venant d'inhumer l'un de ses enfans, i'ay l'ame remplie de tristesse, non de la mort de mon fils, mais de ce qu'il est mort sans baptême. Or comme il eut appris que son enfant estant mort en bas âge ne ressentait point la peine du feu, pour n'auoir commis aucun péché actuel, il nous remercia fort de luy auoir enseigné une doctrine si fauorable, disoit-il. Puis il adiouta, il court un bruit là haut que vous auez écrit à un grand Capitaine de France pour nous ayder à loger à la Frâçoise, & à defricher la terre, cela est-il vray? Luy ayant répondu que cela estoit veritable. Souuenez-vous, dit-il, que ie suis des premiers qui me veux ranger sous vos drapeaux, ie ne feray pas seul, ie vous en ameneray plusieurs avec moy: mais un point, faisoit-il, me tiêt en haleine, si ce Capitaine auquel vous auez récrit vous enuoye un méchant papier, desisterez-vous de nous enseigner. A Dieu ne plaise, luy dismes nous, iamais nous ne vous abandonnerons. Voila, repart-il, le meilleur de vos discours, car ie ne veux m'arrester aupres de vous que pour le salut de mon ame. Sur ces entrefaites, se preparant pour faire un voyage à Tadouffac, il nous dit plusieurs fois; Visitez souuēt ma famille, si quelqu'un meurt sans baptême, vous en répondrez, car nous voulons tous croire en Dieu. Un autre mien fils est [31] malade, faites-le Chrestien au plustost, de peur de surprise. Les iugemens de Dieu sont des abysses, ce bon homme lequel nous resioüissoit iusques au fond du cœur, non pour sa seule conuersion, mais pour l'esperance que nous auions que plusieurs imiteroient son exemple, tomba malade le iour qu'il se deuoit embarquer, & dans quatre iours apres, il est baptisé & mis au tombeau. Trois iours apres sa fem-

when he had learned that his child, having died in infancy, did not feel the pains of hell, not having committed any actual sin, he thanked us heartily for having taught him a doctrine so favorable, he said. Then he added, "A report prevails up yonder that you have written to a great Captain of France that he should aid us to settle in the French way, and to clear the land; is that true?" Having told him that it was, "Remember," said he, "that I am one of the first who wishes to place himself under your flags; I shall not be alone, I shall bring several with me. But one point," said he, "makes me hesitate. If this Captain to whom you have written sends you a bad paper, will you stop teaching us?" "God forbid," we replied; "we shall never forsake you." "There," said he, "that is the best of your speeches; for I do not wish to stay near you for anything except the salvation of my soul." Meanwhile, as he was preparing to make a journey to Tadoussac, he said to us several times, "Visit my family often; if any of them die without baptism, you will answer for it, for we all wish to believe in God. Another of my sons is [31] sick; make him a Christian as soon as possible, for fear of being taken unawares." The judgments of God are unfathomable. This good man,—who caused us to rejoice from the bottom of our hearts, not only for his own conversion, but for the hope we had that many would imitate his example,—fell sick, the day on which he was to embark; and within four days afterward, he was baptized and borne to the grave. Three days later, his wife was seized by the same malady; feeling that she was stricken with death, she summoned us and said: "The love that you bear me makes me believe that I cannot do bet-

me est faisie de mesme mal, se sentant frappée à mort, elle nous appelle, & nous dit. L'amour que vous nous portez ma fait croire que ie ne peux mieux laisser mes deux petits fils qu'entre vos mains, puisque vous avez chery le pere, cherissez les enfans; le vous les donne, `esleuez-les en vostre creance, & me baptisez, car ie suis morte. Comme on les tranfportoit, cette pauvre mere les regardant, leur dit d'une voix dolëte. Adieu mes enfans, c'est pour la derniere fois que ie vous verray ça bas en terre. Cela dit, on la fait Chrestienne, & du Baptisme on la porte au tombeau, les deux enfans sont deux petits germes du Seminaire. Sur ces entrefaites, sa sœur arrive toute malade, c'estoit l'une des meschantes femmes du païs, elle se mesloit de leur forcellerie, en quoy elle reüssissoit mieux que les hōmes. L'affliction ouvre les yeux de l'entendement, cette miserable demande le Baptisme, crie mercy à Dieu, proteste qu'elle croit, elle nous estonne par vn changement subit, nous luy accordons ce qu'on ne luy pouuoit refuser sans impieté. A peine est-elle purgée de ses offences qu'on la met en terre, son mary se voiant chargé de son enfant encor fort ieune, nous le donne pour estre mis avec ses cousins. [32] La mort de ces deux pauvres creatures n'empesche pas que leur troisieme sœur ne se face maintenant instruire pour viure à Iesus-Christ. En mesme temps vn ieu[n]e homme bien instruit, frappé de la mesme contagion, recherchant le salut de son ame dans les eaux du Baptisme, y trouua encor celui du corps: car il guerit à mesme temps qu'il fut Chrestien. Cette guerison bien soudaine nous estonna, d'autant qu'il estoit aux abois quand on le baptisa. Revenu à foy, il nous donna son

ter than to leave my two little sons in your hands; since you have cherished the father, cherish the children. I give them to you, rear them in your belief; and baptize me, for I am dead." As they were being carried away, this poor mother, looking at them, said in a mournful voice, "Farewell, my children; this is the last time I shall see you here below on earth." This said, she was made a Christian, and from Baptism was carried to the grave. Her two children are two little germs of a Seminary. Meanwhile her sister arrived, very sick; she was one of the wicked women of the country, taking part in their sorcery, in which she succeeded better than the men. Affliction opens the eyes of the understanding; this wretched creature demands Baptism, cries to God for mercy, protests that she believes; she astonishes us by a sudden change; we grant her what could not be refused to her without impiety. Scarcely is she purged from her transgressions than she is put in the ground. Her husband, finding himself burdened with her still very young child, gives him to us, to be placed with his cousins. [32] The death of these two poor creatures does not prevent their third sister from now having herself instructed, that she may live in Jesus Christ. At the same time, a young man, well instructed, stricken by the same contagion, seeking the salvation of his soul in the waters of Baptism, found therein also that of his body; for he recovered at the same time that he became a Christian. This very sudden recovery surprised us, inasmuch as he was almost dead when baptized. Upon his recovery, he gave us his little brother to be cast into the port of safety, both for the body and for the soul. A Father passing near a cabin without entering, a Savage

petit frere pour le ietter au pour [*sc. port*] de salut, tant pour le corps que pour l'ame. Vn Pere passant aupres d'une cabane sans entrer dedans, une femme Sauvage luy dit en se plaignant. Je croy que tu ne nous aime plus, puis que tu passe sans nous visiter: le Pere souffrit à cette plainte, entre dans la cabane, y trouue une pauvre femme fort malade, qui luy dit, sied toy vn petit aupres de moy, car ie me meurs, puis en luy monstrant son petit fils, elle luy demande la larme à l'œil, s'il ne voudroit pas bien feruir de pere au pauvre petit enfant qu'elle alloit laisser, le Pere la consola bien-tost, il fit emporter ce petit innocent pour estre esleué avec les autres, puis comme cette femme estoit baptisée, il l'enquist si elle ne feroit pas bien aise de se confesser des pechés qu'elle auroit commis depuis son baptême, elle le fit avec tant de preparation, & tant de candeur, que le Pere demeura quelques iours comme estonné, voiant comme la Foy iettoit de profondes racines dans les ames de ces pauvres Barbares.

Quelque temps apres, vn Capitaine estant tombé malade, & ayant receu le saint Baptême, nous [33] donna sa propre fille âgée d'environ trois ou quatre ans, nous la faisons esleuer chés une famille Françoisse, la mere de cet enfant ne la pouoit quitter qu'avec peine, mais ce bon Neophyte la pressa tant qu'elle nous l'apporta elle mesme, cognoissant bien qu'elle feroit mieux dans nos maisons Françoises, que sous l'une de leurs cabanes. T'obmets vn grand nombre de baptêmes, pour ne passer les limites que ie me suis proposé, encor qu'on y peut remarquer quelque chose de notable, quand ce ne feroit qu'une prouïdence de Dieu tres-particuliere. Par exemple, quel-

woman said to him complainingly, "I believe that thou dost not love us any more, since thou passest without visiting us." The Father smiled at this complaint, entered the cabin, and found there a poor woman very sick, who said to him, "Sit thou near me a little while, for I am dying." Then showing him her little son, she asked, with tears in her eyes, if he would not act as father to the poor little child she was about to leave. The Father soon consoled her; he had this little innocent taken away, to be brought up with the others; then, as this woman had been baptized, he asked if she would not like to confess the sins that she might have committed since her baptism. She did this with so much preparation, and so much candor, that the Father remained bewildered, as it were, for several days, seeing how deeply the Faith was becoming rooted in the souls of these poor Barbarians.

Some time afterward, a Captain having fallen sick, and having received holy Baptism, [33] gave us his own daughter, about three or four years old. We are having her reared in a French family. The mother of this child could hardly give her up; but this good Neophyte urged her so strongly that she herself brought her to us, knowing very well that she would be better off in our French houses than in one of their cabins. I omit a great many baptisms, in order not to go beyond the limits I have set for myself, although one can observe something remarkable in them, if it be only a very special providence of God. For example, one of us enters a cabin by mere chance, sees a slight movement under an Elk skin, finds a dying child, baptizes it, and sends it to Heaven at the same time.

qu'un de nous entre par cas fortuit dans vne cabane, voit vn petit mouuement sous vne peau d'Eslan, trouue vn enfant mourant, le baptize, & l'enuoye au Ciel à mesme temps.

Vn Sauvage vient querir vn de nos Peres pour aller baptizer vn malade dans sa cabane, le Pere le fuit, tous deux passent sur le fleuve glacé: à peine sont-ils à l'autre bord que la glace se creue, & s'en va à vaux l'eau, s'ils eussent encor vn peu attendu, ils estoient morts. Entrés qu'ils sont en la cabane, le P. rencôtre vn enfât qui n'a plus que ce qu'il faut de vie pour recevoir le S. Baptême: estant fait enfant de Dieu, il s'enuole au Ciel, & le P. retournât sur ses pas, trouue le pont sur lequel il auoit passé mis en pieces: il restoit encor vne grosse glace eschoüée sur les bords du grand fleuve, il môte dessus, appelle tant qu'il peut, afin qu'on le vienne querir avec vn canot: on l'apperçoit, on y court, il s'embarque, & la glace qui le portoit flotte aussi-tôt qu'il l'a quittée, & s'en va dans le courant de la riuere, vous eussiez dit qu'elle n'attendoit sinon [34] que le P. fut en lieu de sauueté. Toutes ces rencôtres sont vn prodige de la prouidence de Dieu.

Vn Pere descendant à Kebec, arriue en mesme tēps que ceux qui alloient visiter les Sauvages qui estoient malades: il s'en va donc luy-mesme en leurs cabanes, en baptize trois ou quatre à l'article de la mort, s'en retourne d'où il estoit venu, sans qu'on ait quasi peu cognoistre ce qui l'auroit peu appeller au lieu où Dieu le conduisoit pour le salut de ces ames. Quant sa majesté veut sauuer vne ame, tous les demons ne la scauroient perdre. Vne autre fois les Sauvages vindrent encor querir vn de nous pour

A Savage comes to seek one of our Fathers to go and baptize a sick person in his cabin; the Father follows him; both cross over the frozen river. Scarcely have they reached the other bank, when the ice cracks and floats away with the current; if they had waited a little longer they would have been killed. Entering the cabin, the Father finds a little child who has only enough life left to receive Holy Baptism. Having been made a child of God, it flies away to Heaven; and the Father, retracing his footsteps, finds the bridge upon which he had crossed broken to pieces. There still remained an immense cake of ice, stranded upon the shores of the great river; he climbs upon this, calls as loudly as he can, so that they may come after him in a canoe. He is perceived, they hasten thither, embark him, and the ice which bore him floats away as soon as he has left it, and goes off in the current of the river. You might have said that it was waiting for nothing else but [34] for the Father to be in a place of safety. All these occurrences are marvels of the providence of God.

A Father, going down to Kebec, arrives at the same time as those who were going to visit the Savages who were sick. Now he himself goes into their cabins, baptizes three or four of them at the point of death, returns to the place whence he had come,—almost without any one being able to recognize what might have called him to the place where God led him for the salvation of these souls. When his majesty wishes to save a soul, all the demons cannot cause it to be lost. Another time, the Savages again came to request one of us to go and visit their sick, at several leagues from our dwellings. The Father embarks with them; the devil, foreseeing the good

aller visiter leurs malades à quelques lieux de nos demeures, le P. s'embarque avec eux, le diable preuoiant le bien qu'il deuoit faire, ramasse tant de glaces à l'entour de leur canot, qu'ils furent contraints de se desembarquer sur vne isle noyée, & couuerte d'une seule glace. Les Sauvages trouuerent l'inuention de faire du feu sur ce foyer sans le fondre, ils coupent vn grand arbre de bois blanc, lequel ne bruste guere au feu, ils en font leur atre, allument du feu dessus, & pour maison & lit tout ensemble, prennent des morceaux de bois sur lesquels ils se couchent avec le P. & y passent la nuict. Le matin ils se r'embarquent: les glaces les enuironnent derechef, ils criēt au secours: les Sauvages du lieu où ils alloient les entendans, accourent, leur tendent de longues perches, & les tirent des portes de la mort. Le P. ayāt remercié Dieu de cette faueur, instruit les sains & les malades, en baptize quelques-vns, entre autres vn enfant qui perdit la vie aussi-tost: cela fait, il s'en retourne avec facilité, admirant dans son ame les voyes que Dieu tient pour sauuer ses esleus.

he is about to do, masses so much ice around their canoe, that they are obliged to disembark upon an island, overflowed, and covered only with ice. The Savages found a contrivance for making a fire upon this hearth without melting it. They cut a large tree of green wood, which hardly burns in the fire they make a hearth of it, and light a fire thereon and, for house and bed all together, take pieces of wood upon which they and the Father lie down, and thus pass the night. In the morning, they reëmbark the ice again encompasses them, they call for help. The Savages of the place whither they were going, hearing them, hasten thither, hold out to them long poles, and draw them from the gates of death. The Father, having thanked God for this favor, instructs the well and the sick, and baptizes some of them,—among others, a child who immediately gave up its life. This done, he returns with ease, admiring in his soul the ways that God takes to save his elect.

[35] CHAPITRE VI.

DES GRANDES DISPOSITIONS D'VN CATECHUMENE ALGONQUIN.

IE ne fçay pas bon gré à ceux qui ont crû qu'on ne remarquoit dans l'esprit des Sauvages aucun petit rayon de lumiere, ny de connoissance touchant la Diuinité. I'ay autrefois escrit contre cét erreur. Voicy deux exemples qui combattent. Vne femme, nous disoit-il, n'y a pas long-temps qu'estant bien malade, elle eut vne pensée qu'il falloit qu'il y eust quelqu'un qui la peust guerir, elle l'inuoque, recouure sa fanté: à quelque temps de là, disoit-elle, ie descendis vers Kebec, ie vous entendis parler de Dieu & de sa Toute-puissance, aussi-tost ie commençay à dire en mon cœur, voyla celui que i'ay prié, & qui m'a guery, ie ne fçauois pas son nom, ie ne le connoissois pas, il faut que i'escoute ce qu'on en dit pour croire en luy.

Ce ieune homme dont ie vay parler estant deliuré d'une maladie qui en auoit enleué plusieurs autres, philosophoit en cette sorte: Il faut bien qu'il y ait dans l'Vniuers quelque puissant genie qui m'ait conserué: car ie n'ay rien apporté à ma guerison, non plus que les autres, & si mon corps n'est point d'une autre temps, ie voudrois bien cognoistre ce bienfaicteur.

Vne autre fois estant seul, & contemplant sa main, il disoit: Ce n'est pas moy qui ay composé cette

[35] CHAPTER VI.

OF THE EXCELLENT INCLINATIONS OF AN ALGONQUIN
CATECHUMEN.

I AM not pleased with those who have believed that in the mind of the Savages one did not observe any little ray of light or knowledge touching the Divinity. I have previously written against this error; behold two examples which oppose it. A woman told us not long ago that, being sick, the thought occurred to her that there must be some one who could cure her; she invokes him, she recovers her health. "Some time after that," said she, "I went down to Kebec; I heard you speak of God and of his Omnipotence; I immediately began to say in my heart, 'This is he to whom I have prayed, and who has cured me.' I did not know his name, I did not understand him; I must listen to what is said of him, in order to believe in him."

This young man of whom I am about to speak, having been delivered from a sickness that had taken off many others, philosophized in this way: "There must certainly be in the Universe some powerful spirit which has preserved me; for I have done nothing for my recovery more than the others, and yet my body is not made of a different material. I would gladly know this benefactor."

Another time, being alone and contemplating his hand, he said: "It is not I who have formed this hand, or who stretched out these fingers; nor can

main, ny eſtêdu ces doigts, cela ne peut eſtre [36] non plus attribué à mon pere ny à ma mere; car outre qu'ils n'auoient point de cognoiſſance quâd ma main ſe formoit, ils ne ſçauroient donner aucun mouuement à leur ourage: ils ne ſçauroient faire ny auiron, ny canot, ny autre manufacture qui s'ouure & ſe ferme par vn mouuement ſecret comme font mes doigts: fans doute il y a quelque grand ouurier qui fait ces merueilles: fuſt-il ainſi que quelqu'un m'en donnaſt la cognoiſſance. Je prie V. R. de croire que ie n'adiouſte rien aux penſées de ce Sauuage. Nous ſommes dignes de reproche d'en auoir perdu pluſieurs ſemblables, pour ne les auoir marquées ſur le papier.

Ce bon ieune homme eſtant dans cette diſpoſition, deſcêdit par cas fortuit vers nos demeures: car il eſt de l'Iſle, nation fort eſloignée des Francois. Nous ayant entendu parler du grand Architecte de l'Vniuers, ſon cœur prend feu, il nous vient auſſi-toſt trouuer en particulier; le voila touché, plus on luy parle de Dieu, & plus il en veut ouïr parler, il gouſte à longs traicts cette eau ſacrée qui altere en raffaſiant, il deuient importun, mais d'une importunité qui nous eſtoit fort agreable, on l'enſeigne tous les iours deux fois, & apres vne groſſe heure d'inſtruction, il demandoit permiſſion d'aller à la Chappelle, pour demander à Dieu la grace de retenir ce qu'on luy auoit enſeigné; au fortir de là, il ſe retiroit pour l'ordinaire à l'eſcart dans le bois pour ruminer à part ſoy ce qu'il auoit appris: retournant en ſa cabane, il en faiſoit part aux ſiens avec vne ardente affection, accompagnée d'une ancienne modeſtie.

Quand il ſe ſentit fortifié dans la Foy, il fit vn [37]

this be [36] also attributed to my father or mother,—for, besides that they did not know when my hand was formed, they cannot give any motion to their work; they cannot make a paddle, or a canoe, or any other piece of work which opens and closes itself by a secret impulse, as my fingers do. Without doubt there is some great workman who performs these wonders; if it be so, would that some one would give me a knowledge of him!" I beg Your Reverence to believe that I add nothing to the ideas of this Savage. We deserve to be reproached for having lost many others like these, because we did not note them down on paper.

This good young man, being in this state of mind, came down, by mere chance, to our dwellings; for he belongs to the Island Savages, a nation far distant from the French. Having heard us speak of the great Architect of the Universe, his heart takes fire, he comes to see us immediately in private; lo, he is touched. The more we talk to him of God, the more he wishes to hear about him; he drinks in long draughts this sacred water, which produces thirst in quenching it; he becomes importunate, but with an importunity that was very agreeable to us. Twice a day, he was taught; and after a long hour of instruction he asked permission to go to the Chapel, to ask God for the grace to retain what had been taught him. On leaving there, he usually retired to a lonely place in the woods, in order to meditate by himself upon what he had learned; returning to his cabin, he communicated it to his people with glowing enthusiasm, accompanied by a quaint modesty.

When he felt himself fortified in the Faith, he made a [37] feast to all the Savages who were in the

festin à tous les Sauvages qui estoient dans les cabanes voisines, pour leur décharger son cœur: étant assésblés, il leur dit: Mes chers cōpatriotes, ie vous ay fait venir pour vous declarer publiquemēt que dés ce moment ie quitte toutes les fottes coustumes de nostre nation, & pour preuue de mon dire, ie ne chanteray point, ie ne feray point les cris & les bruits que nous faisons à nos banquets, mais ie prieray Dieu & le beniray de ce qu'il nous a dōné ce que ie vous presēte à māger de bō cœur; Voiés si vous le voulés prier avec moy. A ces paroles les voila bien estōnés, ils baissent les yeux, le fuiuent mot à mot dans les prieres qu'il presenta à Dieu.

Voici vne autre preuue de sa foy; cōme nous luy faisons quelque present pour gagner plus fortement son amitié, il le refusa, disant, qu'il ne croioit point pour tirer aucune vtilité des François; tous vos biens ne sauueront pas mon ame; c'est la Foy seule que i'attends de vous; si ie prenois quelque autre chose, ceux de ma nation s'imagineroient que ie ne croirois pas en Dieu, mais en vous autres. Je souhaitteroie vne seule faueur, c'est qu'on m'aidast à deuenir sedentaire, afin d'estre aupres de vous pour entendre la parole de Dieu. On parle icy qu'on a desia bāty vne maisō prés de Kebec pour ce sujet. Mādés, s'il vous plaist, au Pere qui en a la conduite, qu'il me fera plaisir de m'accorder la mesme courtoisie qu'il pretend faire aux autres: mais faites luy bien entēdre, qu'encore qu'il m'esconduise, ie ne laisseray pas de croire en Dieu. Ce n'est pas luy qui a fait mon ame, & qui luy doit pardonner mes pechés: quād il n'y auroit plus aucun de vous autres sur le païs, ie ne pourrois pas [38] quitter Dieu. Il nous a dīt iuf-

neighboring cabins, that he might unburden his heart to them. Being assembled, he said to them: "My dear countrymen, I have summoned you to declare to you publicly that from this moment I give up all the foolish customs of our nation; and, as a proof of what I say, I will sing no more, I will engage no more in those cries and noises that we make at our banquets, but I will pray to God and will bless him because he has given us what I freely present to you to eat; see if you wish to pray to him with me." At these words, behold them indeed astonished! They lower their eyes, and follow him word for word in the prayers he offered to God.

Here is another proof of his faith: Once when we gave him a present, to more completely gain his friendship, he refused it, saying that he did not believe in order to derive some benefit from the French. "All your possessions will not save my soul; it is the Faith alone that I expect from you; if I took anything else, the people of my nation would imagine that I did not believe in God, but in you people. I could desire only one favor; and that is that I might be aided to become sedentary, that I might dwell near you to hear the word of God. They are saying here that a house has already been built near Kebec for this purpose. Send word, if you please, to the Father who has charge of it, to do me the favor to grant me the same courtesy that he intends to show the others; but make him understand clearly that, although he refuse me, I will not cease to believe in God. It is not he who created my soul, and who must pardon my sins; if there were no longer any of you people in the country, I could not [38] abandon God." He even went so far as to say to us, "If all

ques là, quand tous les François me traitteroient avec rigueur, iufques à me frapper, & me mettre en pieces, ie n'abandonerois point la Foy, car ce n'est pas en eux que ie croy, mais en Dieu. Cette foy eft accompagnée d'un grand zele qu'il a du falut de fes compatriotes, il les preffe inceffamment par viues raifons, il nous les amene pour entendre la doctrine de I. C. Quelques-vns faifânt la fourde oreille, il dit un iour au P. qui les enfeignoit. Allons, mon Pere, quittôs ces opiniaftres; allons parler de Dieu aux nations plus éloignées, ie m'affeure que fi elles entendoient ce que vous nous enfeignés ça bas, qu'eile receuroient la Foy à bras ouuerts, & nous faifons les retifs. Sa cōfiance en Dieu eft d'autant plus digne d'admiration, qu'elle a commencé lors qu'il n'estoit encore que Catechumene. Eftât biē efloigné dans les bois où il eftoit allé à la chaffe, vne fême de fon efcoiade tomba malade: cela les incōmodoit fort dedans leurs courfes d'abandonner cette pauvre creature, c'est ce qu'il ne pouuoit plus goufter, il s'adrefse à fon mary, & luy dit; Tu as appris ce qu'on nous enfeigne de la bonté & de la puiffance de Dieu, il eft maiftre de nostre vie, il nous l'a donnée, il nous la peut rendre quand nous l'aurons perduë: priôs-le qu'il gueriffe ta femme, mais prions-le de bon cœur, & nous confions en luy. Ce bon homme & toute la cabane y eftant accordée, il fait mettre tout le monde à genoux, il inuoque la bonté de Dieu, & tous les autres prient mot pour mot apres luy. Ce n'est pas tout, defirant d'estre exaucé, il passa luy feul vne partie de la nuit en prieres. Nostre Seigneur foit beny à iamais. [39] Deuant que le iour fuiuant

the French were to treat me harshly, even striking me and tearing me to pieces, I would not give up the Faith; for it is not in them I believe, but in God." This faith is accompanied by great zeal for the salvation of his countrymen; he is continually urging them by keen arguments, and brings them to us to hear the doctrine of Jesus Christ. As some of them paid no attention, he said one day to the Father who was teaching them, "Come, my Father, let us leave these obstinate people; let us go and speak of God to more distant nations. I am sure if they heard what you teach us down here, they would receive the Faith with open arms, while we show ourselves stubborn." His confidence in God is so much the more worthy of admiration as it began when he was still only a Catechumen. Having gone far into the woods on a hunting trip, a woman of his party fell sick; this incommoded them greatly in their hunting, but to abandon this poor creature was something which he could no longer approve. He addresses himself to her husband, and says to him, "Thou hast learned what they teach us of the goodness and power of God; he is master of our life,—he gave it to us, he can restore it to us when we might have lost it; let us pray him to restore thy wife to health, but let us do it heartily, and let us trust in him." This good man and all the cabin having agreed to this, he makes all kneel down; he invokes the goodness of God, and all the others pray after him, word for word. This is not all; desiring to be listened to favorably, he passes a part of the night alone in prayer. Our Lord be forever blessed! [39] Before the following day was over, this woman was working as cheerfully and was in as good health as any of the others.

fut paſſé, cette femme trauailloit auſſi gaiement, & avec autant de fanté que toutes les autres.

Il experimêta le ſecours de Dieu dans ſa chaffe, tous les matins & tous les ſoirs il faifoit prier Dieu à tous ſes gens, & luy-meſme luy adreſſoit ces paroles. C'eſt vous, ô mō Dieu, qui m'avez fait, & par confequent ie ſuis à vous, vous pouuez diſpoſer de moy cōme ie diſpoſe des petits meubles que i'ay fait. Regardez-moy dōc cōme vne choſe qui vous appartient: cōme l'vſage d'un auron que i'ay fait eſt à moy, auſſi faut-il que l'vſage de mon corps & de mon ame, & de toutes mes puiffances que vous avez baſties, ſoit à vous. Je vous offre tout, & le corps & l'ame, & toutes mes actions, ie me repose ſur vous de ma chaffe, me ſouuenāt que vous eſtes mon Pere, Il s'en alloit avec cette cōfiance, & faifoit merueille, iamais il ne diſoit, i'ay pris, i'ay tué, mais Dieu m'a donné telle choſe. Retournant certain iour de la chaffe, il ſōgeoit à part ſoy aux prieres qu'on luy auoit enſignée. Sur ces entrefaites, il apperçoit un Ours, le pourſuit & le tuë, eſtant mort, il s'arreſte tout court, cét animal n'eſt pas à moy, faifoit-il, car Dieu me l'a fait tuer, non par mes merites, mais en vertu des prieres que font les François. C'eſt donc à eux qu'il appartient, & non à moy: il l'apporte, nous le preſente pour le diſtribuer, diſoit-il, à ceux qui faiſoiēt biē leurs prieres.

Je ne ſçay pas s'il a la charité, mais ie ſçay bien qu'il en donne de grands indices. Entēdāt un iour un de nos Peres parler de Dieu, il le deuoroit des yeux; & pour concluſion luy dit. Que ne ſuis-ie eternellement avec toy: c'eſt la verité que ce Catechumene [40] ne ſe laſſe iamais de ſemblables diſ-

He experienced the help of God in his hunting. Every morning and evening he had all his people pray to God; and he himself addressed to him these words: "It is you, O God, who have made me, and consequently I am yours; you can dispose of me as I dispose of the little utensils I have made. Look upon me, then, as a thing that belongs to you; as the use of a paddle that I have made belongs to me, so must the use of my body and my soul, and of all my powers that you have created, belong to you. I offer you all,—both body and soul, and all my actions; I depend upon you in my hunting, remembering that you are my Father." He went away in this confidence, and accomplished wonders; never did he say, "I have captured, I have killed," but, "God has given me such a thing." Returning one day from hunting, he was meditating apart upon the prayers that had been taught him. Meanwhile, he perceives a Bear, pursues and kills it; it being dead, he stops short; "This animal does not belong to me," he says, "for God made me kill it, not through my own merits, but in virtue of the prayers made by the French; so it is to them it belongs, and not to me." He brings it, and presents it to us to distribute, he says, to those who faithfully offer their prayers.

I do not know whether he has charity, but I do know that he shows strong indications of it. Hearing one of our Fathers speak of God, one day, he devoured him with his eyes, and at the conclusion said to him, "Why am I not always with thee?" Indeed, this Catechumen [40] never grows weary of such discourses. Having passed three whole hours there once, when he was sent away lest he become tired of it, you would have said that the morsel was

cours, y ayant passé les trois heures entieres, cōme on le reuoioit de peur qu'il ne s'ennuiast, vous eussiez dit qu'on ostoit le morceau de la bouche à vn affamé. Ne craignez pas, disoit-il, de me lasser, i'ay prou de regret d'auoir passé ma vie sans cognoistre Dieu. Le plus grand plaisir que i'aye au monde, c'est d'en ouïr parler. Il alla bien iusques dans cét excès, qu'ayant consommé toutes ses prouisions, il s'abstenoit d'aller à la pesche, ou à la chasse, de peur d'estre priué de nous venir voir, pour parler de Dieu & de nostre creance, passant quelquefois quasi les deux iours sans manger. Nous en estans apperceu, nous le reprîmes de cette ardeur déreglée, le secourant selon nostre pouuoir. Je sçay bien qu'à peine me croira-on, mais ie ne sçauois cacher les merueilles de Dieu.

Il n'y a pas long temps que regardant vn Huron fort âgé, il nous dit: Helas, que Dieu est bon! qu'il est bon! il y a peut-estre soixante & dix ans qu'il nourrit & qu'il cōserue ce vieillard, & ie m'assure qu'il ne luy a iamais rendu vne parole d'action de grace! Si i'auois donné dix fois à manger à vn homme sans qu'il en fit aucune recognoissance, ie ne le voudrois plus voir dependons de Dieu en toutes nos actions, & nous pẽsons si peu à luy.

Il n'entreprẽd iamais aucun voiage qu'il ne viẽne demander secours à N. Seig. dans la Chapelle, & se recommander à nos prieres. Que vous estes heureux, dit-il par fois, d'auoir cogneu Dieu dès vōtre ieunesse, & de le sçauoir prier. Pour moy depuis que i'en ay la cognoissance, ie pẽse incessamment en luy. C'est vne chose bien remarquable, [41] que les Sauvages fortement touchés, sont ordinairement deuots à leurs bons Anges. Relisant les memoires de

being taken from the mouth of a famished person. "Do not fear to weary me," said he, "I feel great regret at having passed my life without knowing God. The greatest pleasure I have in the world is to hear about him." Indeed, he went so far in this excess that, having consumed all his provisions, he refrained from going fishing or hunting, lest he might be deprived of coming to see us that he might talk about God and our belief,—sometimes passing almost two days without eating. Becoming aware of this, we reproved him for this immoderate ardor, succoring him as well as we could. I know very well that I shall hardly be believed, but I cannot conceal the wonders of God.

Not long ago, looking at a very aged Huron, he said to us: "Ah, how good God is, how good he is! For perhaps seventy years he has nourished and preserved this old man, and I am sure he has never rendered him a word of thanksgiving! If I had given a man food ten times without his making any acknowledgment, I would not wish to see him again. We depend upon God in all our acts, and we think so little about him!"

He never undertook a journey without coming to ask help of Our Lord in the Chapel, and commend himself to our prayers. "How fortunate you are," he sometimes said, "to have known God from your youth, and to know how to pray to him. As for me, since I have a knowledge of him, I think of him continually." It is a very wonderful thing [41] that the Savages, when strongly moved, are usually devoted to their good Angels. In reading over again the memoirs of our Fathers, scattered in different regions, I have been astonished in seeing how the

nos Peres, disperfés en diuers endroits, i'ay eſté eſtonné, confiderant comme le ſainct Eſprit va donnant les meſmes ſentimens à ces Neophites. Car ſans ſe rien communiquer les vns aux autres, ils demandent lumiere à leur bon Ange quand ils viennent pour eſtre inſtruits: ils ont les meſmes eſtonnemens de la grandeur & de la bonté de Dieu, quoy qu'ils les expliquent diuerſement. Noſtre Cathecumene en a des ſentimens fort doux; Ouy, mais dira quelqu'un, pourquoy retient-on encore au nombre des Catechumenes vn homme ſi bien diſpoſé? Je reſponds qu'il ne ſe faut pas trop haſter dans les affaires d'importance. L'emprefſement qu'apportent les vaiſſeaux, nous a fait differer ſon baptême iuſques apres leur depart, deuant qu'ils ayent ietté l'Anchre dans vos haures, ce bon Catechumene fera Chreſtien.

holy Ghost gives always the same sentiments to these Neophytes. For, without having any communication with one another, they ask light from their good Angel when they come to be instructed; they feel the same astonishment at the greatness and goodness of God, although they express it differently; our Catechumen has some very tender sentiments on this subject. "Yes," some one will say, "but why still retain among the number of Catechumens a man so well disposed?" I answer that there must not be too much haste in matters of importance. The activity occasioned by the ships makes us defer his baptism until after their departure; before they have cast Anchor in your harbors, this good Catechumen will be a Christian.

CHAPITRE VII.

DE QUELQUES SAUVAGES ERRÂS DEUENUS SEDÉ-
TAIRES.

C E Chapitre donnera de la consolation à V. R. & à toutes les personnes qui prennent plaisir de voir regner IESVS-CHRIST dans nos grands bois; car il nous met dans vne grande esperance de la conuersion des Sauvages, si tant est qu'on les puisse secourir à la façon que ie le vay deduire.

L'un des plus puissans moyens que nous puissions auoir pour les amener à IESVS-CHRIST, [42] c'est de les reduire dans vne espece de Bourgade, en vn mot de les aider à defricher & cultiuer la terre, & à se bastir. Comme nous cherchions tousiours quelque secours pour faire cette entreprise, arriue qu'une personne de vertu de vostre France bien cognüe au Ciel & en la terre, & dont le nom ne peut fortir de ma plume sans luy deplaire, me donna aduis d'un dessein qu'il auoit de seruir Nostre Seigneur en ces contrées. Il gage à cét effet quelques artisans & quelques hommes de trauail pour commencer vn bastiment, & pour defricher quelques terres, m'asseyant dans ses lettres qu'il n'auoit point d'autre but en ce trauail que la plus grande gloire de Dieu: Nous mîmes ses ouuri-ers dans vn bel endroit nommé à present la Residence de S. Ioseph, vne bonne lieuë au dessus de Kebec sur le grand fleue. Monsieur Gand auoit pris ce lieu pour soy, mais il le consacra volontiers à vn si

CHAPTER VII.

OF SOME WANDERING SAVAGES WHO HAVE BECOME
SEDENTARY.

THIS Chapter will give consolation to Your Reverence and to all persons who take pleasure in seeing JESUS CHRIST reign in our great forests, for it inspires us with great hope for the conversion of the Savages, so greatly can they be aided in the way I am about to describe.

One of the most efficient means we can use to bring them to JESUS CHRIST [42] is to organize them into a sort of Village,—in a word, to help them clear and cultivate the land, and to build homes for themselves. When we were continually seeking some help to accomplish this enterprise, it happened that a virtuous person of your France, well known in Heaven and upon earth, and whose name cannot go forth from my pen without displeasing him, informed me of a plan he had for serving Our Lord in these countries. He hired for this purpose some artisans and laborers, to begin a building and to clear some lands,—assuring me in his letters that he had no other object in this work than the greater glory of God. We located his workmen in a beautiful place, at present called the Residence of St. Joseph, a good league above Kebec, upon the great river.¹² Monsieur Gand had taken this place for himself, but he willingly consecrated it to so good an object. Affairs being in this condition, we sent word to this good Seigneur that he

bon deffein. Les affaires eftant en cette difpofition, nous mandafmes à ce bon Seigneur, qu'il feroit vn grand facrifice à Dieu s'il vouloit appliquer le travail de fes hommes à fecourir les Sauvages. Il falloit attendre vne année pour auoir refponfe. Cependant il arriue que demandans à vn Sauvage fes enfans pour les mettre au Seminaire, il nous refpondit; c'est trop peu de vous donner mes enfans, prenez le pere & la mere, & toute la famille, & logez nous aupres de vofre demeure, afin que nous puiffions entendre vofre doctrine, & croire en celuy qui a tout fait. Nous luy demandafmes s'il parloit fans feintife. Je vous parle nettement, respond-il, felon les penfées de [43] mon cœur. Cecy nous fit refoudre de luy offrir tout fur l'heure la maifon qu'on bafiffloit en la refidence de S. Iofeph, à condition neantmoins que celuy à qui nous en auions refcrit n'en eftoit pas content, qu'il en fortiroit. Ce bon Sauvage nommé des fiens Negabamat, nous dit qu'il nous viendront voir pour parler de cette affaire, & qu'il prendroit avec foy vn sien amy de mefme volonté. Il s'allia d'un nommé Nenaskoumat. C'est nostre François Xavier dont i'ay parlé cy-deffus. Ils nous vindrent trouuer tous deux en vn foir, & nous dirent que les bonnes affaires fe faifoient bien mieux dans le fílençe de la nuict, que dans le bruit du iour; Et par confequent que nous leur donnaffions le couvert pour traiter avec nous de ce que nous leur auions parlé.

Le Soleil eftant couché, & tout le monde en repos, Negabamat me fit cette harangue Pere le Ieune, tu es defia aagé, & partant il ne t'eft plus permis de mentir; Sus donc, prends courage, dis hardiment la

would make a great sacrifice to God if he would apply the work of his men to succoring the Savages. We must wait a year for an answer. Meanwhile, it happened that, upon asking a Savage for his children to place them in the Seminary, he answered us: "It is too little to give you my children; take the father and mother, and the whole family, and lodge us near your dwelling, that we may hear your doctrine and believe in him who has made all." We asked him if he was speaking sincerely. "I am speaking to you frankly," said he, "according to the thoughts of [43] my heart." This made us resolve to offer him at once the house that was being erected at the residence of St. Joseph,—on condition, however, that if he to whom we had written were not satisfied with this, he should go out of it. This good Savage, named by his own people Negabamat, told us that he would come to see us to talk over this matter, and that he would bring with him one of his friends, of the same mind. He associated with himself a certain Nenaskoumat, our François Xavier of whom I have spoken above. They both came to see us one evening, and said to us that important affairs would far better be transacted in the silence of the night than in the noise of the day; and, consequently, that we should give them shelter, that they might treat with us regarding the matter which we had mentioned to them.

The Sun having set, and every one having gone to rest, Negabamat made me the following speech: "Father le Jeune, thou art already old, and therefore it is no longer permitted to thee to lie. Come now, take courage, and boldly speak the truth. Is it not true that thou hast promised me to lodge us in

verité. Est-il pas vray que tu m'as promis de nous loger en cette maison qu'on bastit, & de nous ayder à défricher, moy & vn autre famille? Voicy Nenas Koumat avec lequel ie me suis affocié, C'est vn homme paisible, tu le cognois bien. Nous venons voir si tu persiste en tes parolles, tous les Sauvages à qui nous auons parlé de ce dessein l'admirent, mais ils ne croient pas que tu le mettes iamais en execution; prends garde à ce que tu feras. Si tu veux mentir, ments de bonne-heure, deuant que de nous engager dans vne maison pour nous en faire sortir. Nous sommes en quelque credit parmy [44] ceux de nostre nation, s'ils nous voyoient deçeus par vous autres, ils se moqueroient de nous, ce qui nous facherait. Cette harangue si naïfue nous fit souffrir. Je leur reparty que cette maison n'estoit point à nous, que les hommes qui la bastissoient n'estoient point à nos gages, mais que i'auois rescrit en France à celui qui auoit entrepris ce dessein de l'appliquer pour le bien de leur nation, & qu'eux se presentans les premiers pour estre secourus, on les aideroit aussi les premiers, si nous auions de fauorables respōces, qu'au reste ie me promettois tant de la bonté de cét homme de Dieu, qu'il leur accorderoit aisément cette grande & singuliere faueur.

Ils nous firent là dessus mille questions. Ce grand homme à qui tu as rescrit, n'est-il pas bien aussi bon que vous autres? Bien meilleur, luy dismes-nous. Voila qui va bien, repliquent-ils; car puisque vous nous voulez du bien, & que vous nous en faites, si ce Capitaine est meilleur que vous, il nous en fera encore dauantage. Mais est-il bien âgé. Il l'est en effet, leur fismes-nous. Ne mourra-il point bien tost?

this house they are building, and to help us, me and another family, to clear the land? Here is Nenas-koumat, with whom I am associated; he is a peaceable man,—thou knowest him well. We come to see if thou art firm in thy promises; all the Savages to whom we have spoken of this plan admire it, but they do not believe thou wilt ever put it into execution; take care what thou doest. If thou art going to lie, lie soon, before getting us into a house only to make us leave it. We have some influence among [44] those of our nation; if they saw us deceived by you people, they would ridicule us, and this would anger us." This harangue, so ingenuous, made us smile. I replied to them that this house did not belong to us, and that the men who were building it were not hired by us; but that I had written to France to him who had undertaken this enterprise, to use it for the good of their nation, and that, as they were the first to present themselves to be helped, they would also be the first to receive assistance if we had a favorable answer; that, moreover, I was promising myself thus much from the goodness of this man of God, that he would readily grant them this great and especial favor.

Thereupon they asked us a thousand questions. "This great man to whom thou hast written, is he not as good as the rest of you?" "Much better," we replied. "That is very well," they rejoined, "for since you wish to benefit us, and as you have already done so, if this Captain is better than you, he will do still more for us. But is he very old?" "He is, indeed," we answered them. "Will he not die very soon?" "We know nothing about that." "Does he often pray to God?" "Very often." "It is

nous n'en fçauons rien. Prie il bien Dieu? grandement bien. S'en est fait, dirent-ils, nous ferons secours; car s'il prie bien Dieu, Dieu l'aimera, si Dieu l'aime, il le conferuera, & s'il vit longtemps, il nous aidera, puis qu'il est bon. Vous pouuez penser si ce raisonnement si naïf nous confoloit. Voicy, firent-ils pourfuiuant leur discours, encore vn autre point d'importance: comme nous tirons desia sur l'aage, si nous venons à mourir, ne chasserez vous point nos enfans de cette maison, [45] ne leur refuserez-vous point le secours que vous nous aurez donné. Leur ayant expliqué comme parmy nous les biens des parens appartenoint aux enfans apres leur mort, ils s'escrierent. Ho, Ho, que tu dis de bonnes choses, si tu ne ments point, mais pourquoy mentirois-tu, n'estant plus enfant.

Voila donc mes gens les plus contens du monde. ils vont voir la maison qu'on bastiffoit, ils ne se fçauoient faouler de la regarder, ils demandent d'y loger au Printemps, si tost qu'elle fera acheuée & meublée; cependant, disoit Negabamat, nous irons faire nostre chasse durant l'hyuer. Nenaskoumat qui pensoit autant aux biens du Ciel, qu'au secours de la terre, nous dit tous bas, pour moy ie viendray passer l'hyuer aupres de vous pour estre instruit.

Les voila donc separez, l'vn trauersé le grand fleuve pour aller chercher des Castors, l'autre se vient cabaner tout pres de Kebec. Les affaires de Dieu ne s'establissent que dans les difficultés, ils tombent tous deux fort malades à mesme temps. Qui n'eust pensé que tout ce dessein estoit renuerfé? Nenaskoumat trouua la vie de l'ame dans la maladie du corps; il fut fait Chrestien, & nommé François Xauier, comme

done," said they, "we shall be aided; for if he prays frequently to God, God will love him; if God loves him, he will preserve him; and, if he lives a long time, he will help us, since he is good." You can imagine how much this so artless method of reasoning consoled us. "There is still another point of importance," said they, continuing their talk; "as we are already getting old, if we happen to die, will you not drive our children from this house,—[45] will you not refuse them the help that you will have given us?" Having explained to them how, among us, the property of the parents belongs to the children after their death, they cried out, "Ho, Ho, what good things thou tellest us, if thou art not lying; but why shouldst thou lie, being no longer a child?"

Behold, then, my men, the happiest in the world. They go to see the house that is being built, they cannot look at it enough; they ask to lodge there in the Spring as soon as it shall be completed and furnished. "Meanwhile," said Negabamat, "we will go and do our hunting during the winter." Nenas-koumat, who was thinking as much of the blessings of Heaven as of worldly assistance, said to us in an undertone, "For my part, I will come and pass the winter near you, to be instructed."

So they are separated,—the one crossing the great river to go in search of Beavers, the other coming to encamp very near Kebec. The affairs of God are established only in the midst of difficulties. They both fall very sick at the same time. Who would not have thought that all this project would be overthrown? Nenaskoumat found the life of the soul in the sickness of the body; he was made a Christian, and named François Xavier, as I have already re-

i'ay desia remarqué. Pour Negabamat, nous ne luy pouuions donner aucun secours, estant trop esloigné de nous.

La bonté de Dieu qui a commencé cét ouurage, & qui le mettra en son dernier point, comme nous esperons, nous rendit nos deux profelytes en bonne fanté, non sans crainte, & sans beaucoup [46] de vœux & de mortifications qu'on luy presenta. Le Printemps venu, mes gens se presentent à la maison qui les attendoient, on les reçoit à bras ouuerts. Leurs cœur est tout plein de ioye, les autres Sauuages d'étonnement, & nous de cōfolation, voyant les premiers fondemens iettés d'une bourgade, & en suite d'une Eglise qui produit des fleurs & des fructs tres-agreables aux yeux des Anges & des hommes. Ces deux familles sont composées d'environ vingt personnes, dont la plupart sont desia baptisés, le reste le fera bien-tost s'il plaist à Dieu. De l'heure que i'escris cecy, il y a desia plusieurs mois qu'ils sont ensemble dans une chambre assez petite, & cependant ie puis dire avec verité que ie suis encore à remarquer la moindre querelle ou la moindre dispute qu'ils ayent eu par entr'eux.

Les autres Sauuages circonuoifins se vinrent Cabaner à l'entour de cette maison, demandans la mesme faueur, mais ils voyent bien qu'on ne les peut pas si tost secourir, nos maisons ne se dressent pas en deux heures comme leurs Cabanes.

Le bruit de cette assistance qu'on vouloit donner aux Sauuages se respendit incontinent dans toutes les nations circonuoifines: cela les a tellement touchées, que si nous auions les forces de leur donner les mesmes secours, on les reduiroit toutes en fort peu de temps. Et rema[r]qués s'il vous plaist une

marked. As for Negabamat, we could not give him any help, as he was too far away from us.

The goodness of God, which began this work, and which will bring it to completion, as we hope, restored to us our two proselytes in good health,—not without fear, and many [46] vows and mortifications being offered to him. When Spring came, my people presented themselves at the house which was awaiting them; they were received with open arms. Their hearts were filled with joy, the other Savages with astonishment, and we with consolation, at seeing the first foundations of a village laid, and after that of a Church which is already producing flowers and fruits most acceptable in the sight of Angels and of men. These two families are composed of about twenty persons, the greater part of whom are already baptized, and the rest will be soon, if it please God. At the time I am writing this, they have already been several months together in one rather small room; and still I can say with truth that I have yet to notice the least quarrel or the least dispute among them.

The other Savages of the neighborhood came to Encamp around this house, asking the same favor, but they see clearly that they cannot be assisted so soon; our houses are not built in two hours, as their Cabins are.

The report of this assistance that we intended to give the Savages spread immediately in all the surrounding nations; it has touched them so deeply that, if we had the power to give them the same help, they would all be subdued in a very short time. And notice, if you please, a great blessing in this matter; not one of them hopes to be lodged and assisted who does not resolve to be an honest man, and to become

grande benediction en cette affaire, pas vn n'espere estre logé ny secouru qui ne se resolute d'estre homme de bien, & de se faire Chrestien, si bien que c'est vne mesme chose en [47] vn Sauuage de vouloir estre sedentaire, & de vouloir croire en Dieu.

Dans ces ioyes communes & publiques, vn pointc tenoit nos deux profelytes en haleine. Le doute qu'ils auoient tousiours que cét homme de bien qui faisoit bastir cette maison à ses despens, ne nous enuoiait point de bon papier comme ils parloient, c'est à dire, ne respondit pas fauorablement à leur dessein; ils fouhaittoient avec passion la venuë des vaisseaux. En fin en ayant eu nouuelles, ils nous vindrent trouuer, & nous demanderent si le papier venu de France estoit bon. Ils auoient belle peur qu'un mot de lettre ne les fit fortir de leur demeure, qu'ils cherissent extremement; Nous leur respondismes que les Peres qui apportoint ce papier estoient en chemin, de Tadouffac à Kebec dans vne barque qui les amenoit. Comme ils virent que le vent les pouuoit retarder, ils me demandent vn mot de lettre pour les aller querir dans leur canot; ie leur donne aussi-tost, & s'embarquent encore plus viste: ils vont comme le vent, abordent la barque, enleuent les deux Peres, & nous les amenant: Nostre ioye fut double, & de voir nos Peres en bonne fanté, & d'apprendre les fainctes volontés de cét homme vrayment de Dieu, lequel accordoit ce secours aux pauvres Sauuages avec vn cœur si denué & plein d'amour que nous en restions tous estonnés. Si tost que i'en eus ouuert la bouche à nos deux sedentaires, ils triomphent de ioye, font mille actions de grace à leur mode, & me disent cent fois, que ie n'estois point menteur, que ce braue homme estoit vrayment Capitaine, [48] qu'ils connoissent bien

a Christian,—so much so that it is the same thing in [47] a Savage to wish to become sedentary, and to wish to believe in God.

In these common and public rejoicings, one point kept our two proselytes in suspense,—their continual uncertainty whether that kind man who had this house built at his expense, would send us good paper, as they termed it,—that is to say, would look favorably upon their plan; they ardently longed for the coming of the ships. Having at last had news of them, they came to see us, and asked us if the paper that had come from France was good. They had great fear that a written word would cause them to leave their home, to which they were greatly attached. We answered them that the Fathers who were bringing this paper were on the way, between Tadoussac and Kebec, in a bark which was conveying them hither. As they saw that the wind might delay them, they asked me for a written message, that they might go and bring them in their canoe; I gave it to them at once, and they embarked still more quickly. They went like the wind, came alongside the bark, took the two Fathers out of it, and brought them to us. Our joy was twofold,—that we saw our Fathers in good health, and that we learned the holy wishes of this man, truly a man of God, who granted this help to the poor Savages with a heart so disinterested and full of love that we stood amazed at it. As soon as I opened my lips to mention it to our two settlers, they exulted with joy; they performed a thousand acts of thanksgiving, after their fashion, and told me a hundred times that I was not a liar, that this kind man was truly a Captain; [48] that they fully recognized that I was now of their nation,

que i'estois maintenant de leur nation, qu'ils alloient dire par tout qu'ils estoient auffi de la nostre, & que ie ne manquaſſe point d'eſcrire vn bon papier en France pour aſſeurer ce bon Capitaine qu'ils ne mentiroient iamais en ce qu'ils nous auoient promis de ſeruir IESVS-CHRIST toute leur vie. Negabamat tenoit ce discours. Pour François deſia Chretien, il me dit que ſa grande ioye eſtoit de ſe voir aupres de nous pour pouuoir apprendre à mieux prier Dieu.

Au fortir de là ils publient par tout que nous eſtions veritables, que nous eſtions leurs peres, que nous voulions reſuſciter leur nation qui s'en alloit mourant. C'eſt merueille, combien la charité de cét homme de bien a de puisſans effets ſur ces Barbares; Ils nous preſſent maintenant, & nous ne pouuons ſubuenir à tous. La difficulté de baſtir en ce pays-cy, pour la longueur de l'Hyuer, & pour les frais qu'il faut faire, eſtant extreme. S'ils voient iamais vn hoſpital dreſſé, & leurs malades bien logez & bien ſecourus, c'eſt vn autre eſtonnement qui les rauira tous. La paureté du pays ſoulage peu ou point les grandes deſpenſes qu'il faut faire pour ces entrepriſes vrayment heroïques; mais pleuſt à Dieu que ceux qui peuuent fauoriſer ces entrepriſes viſſent du moins vne ſeule fois les exercices de deuotion qui ſe font tous les iours en la maiſon de ces nouveaux ſedentaires. Si ie n'auois peur d'ennuyer, ie raconterois icy les grands deſirs qu'ils ont de bien cognoiſtre Dieu, leur naïueté, leur bonté naturelle, leurs queſtions gentilles, le contentement [49] qu'ils ont de ſe voir logez non ſeulement à la Françoisiſe, mais encore inſtruits en la Foy. Noſtre Seigneur les veilles tenir ſous ſa ſaincte protection. Ainſi ſoit-il.

and that they were going to tell everywhere that they were also of ours; and that I should not fail to write a good paper to France to tell this good Captain that they would never belie their promises to serve JESUS CHRIST all their lives. Negabamat made this speech. As for François, already a Christian, he told me that his great joy was to be near us, so that he could better learn to pray to God.

In going thence, they published everywhere that we were truthful; that we were their fathers,—that we wished to revive their nation, which was rapidly dying out. It is wonderful what potent effects the charity of this good man has upon these Barbarians. They are crowding around us now, but we cannot supply the wants of all,—the difficulty of building in this country, on account of the length of the Winter and the expenses that must be incurred, being extreme. If they ever see a hospital erected, and their sick well lodged and cared for, that will be another wonder which will delight them all. The poverty of the country relieves but little, or not at all, the great expenses that must be incurred for these truly heroic enterprises. But would to God that those who are able to favor these enterprises might see, at least once, the devotional exercises that are daily practiced in the house of these new settlers. Were I not afraid of being tedious, I would relate here the great desire they have to know God, their ingenuousness, their natural goodness, their pleasing questions, and the satisfaction [49] they experience in finding themselves not only lodged in the French way, but also instructed in the Faith. May it please our Lord to keep them under his holy protection. Amen.

CHAPITRE VIII.

DE L'ESTAT PRESENT DES SAUAGES TOUCHANT
LA FOY.

POUR faire concevoir à V. R. la disposition dans laquelle Dieu a mis nos Sauvages, ie luy diray ce qui se passa au desembarquement des quatre Peres qu'elle nous a enuoiés de renfort, lesquels font tous arriuez en bonne fanté par la grace de Nostre Seigneur. Mettant pied à terre, ils baptizerent tous quelques Sauvages. Mais ce qui les toucha plus vivement; fut que les ayant menez à diuerfes reprises en la residence de S. Ioseph, où demeurent ces deux familles dont ie viens de parler, où s'estoit encore retiré quelque nombre de nos Sauvages, nous les fîmes affister aux prieres & à l'instruction que nous donnons à ces pauvres brebis égarées, qui ne demandent sinon qu'on leur ouvre la porte du bercail; Le signal donné pour les assembler, ils viennent tous, hommes, femmes & enfans, excepté fort peu, dont la plupart font malades, ou gardent les Cabanes. Ils quittent fouuent leur souper, on leur jeu, ou quelque autre action que ce soit pour venir aux prieres. Entrant en la Chapelle, [50] ils saluënt l'Autel, puis se vont retirer aupres des bancs qu'on leur a préparé à cét effet. Estans assemblés, le Pere qui les instruit se met à genoux, fait les prieres propre du matin & du soir, car ils s'assemblent deux fois le iour, ils suiuent tous le Pere mot apres mot, print avec luy les ge-

CHAPTER VIII.

OF THE PRESENT CONDITION OF THE SAVAGES, TOUCH-
ING THE FAITH.

TO give Your Reverence some idea of the state of mind in which God has placed our Savages, I will tell you what occurred at the disembarking of the four Fathers whom you sent us as reinforcements, all of whom, by the grace of Our Lord, arrived in good health. Upon stepping ashore, they all baptized some Savages. But they were more deeply moved when we took them at various times to the residence of St. Joseph, where reside those two families of whom I have just spoken, and where also a considerable number of our Savages have withdrawn. We had them assist at the prayers and instruction we give to these poor wandering sheep, who ask for nothing but that the door of the fold be opened to them; the signal given for them to assemble, they all come, men, women, and children,—except a very few, who are mostly ill, or guarding their Cabins. They often leave their supper, their games, or other occupations, whatever they may be, to come to prayers. Entering the Chapel, [50] they salute the Altar, then withdraw to the benches which have been placed there for them. When they have assembled, the Father who instructs them kneels down, offers the prayers suitable to the morning or the evening,—for they meet twice a day; all follow the Father word for word, kneeling on the ground

noux en terre, & les mains jointes: apres les prieres ils s'affeoient, & le Pere leur explique quelque point de la doctrine de IESVS-CHRIST, où refute quelques-vnes de leurs superstitions, eux demeurans fort attentifs, & faifans par fois quelques interrogations pour estre mieux éclaircis. Apres ce discours, ils chantent tous, ou le Symbole des Apostres, ou l'Oraison Dominicale, ou les Commandemens de Dieu, ou quelque autre hymne en leur langage, avec vn accord bien agreable: En fuite, ils se remettent à genoux, demandent à Dieu la grace de retenir ce qu'on leur a enseigné, font la reuerence à l'Autel, & s'en retournent en leurs Cabanes. Les Peres nouvellement arriués estans dâs la Chapelle, & voyans cét agreable spectacle, parlerent du cœur, des yeux, & de la bouche, & nous dirent; On ne croit pas en Frâce ce que nous voions. Quoy que vous nous en ayez rescrit quâd nous estions encore à Tadouffac, il falloit se feruir de nos yeux pour voir vne si grande benediction. Nous voions bien maintenant que les miracles necessaires pour conuertir ces pauvres peuples, c'est de les aider à demeurer & viure par ensemble, & qu'en leur faifant tirer leur nourriture de la terre, vous leur ferez iouïr des biens du Ciel.

Or ce n'est pas seulement en la residence de S. Ioseph qu'on fait prier les Sauvages, & qu'on les [51] instruit, le mesme se fait aux trois Riuieres où ils se monstrent également affectionnés à nostre creance: *Hæc est mutatio dexteræ excelsi*, c'est vn changement de Dieu bien soudain: Car l'année passée ils n'estoient point en cét estat. Voicy vn exemple qui fait voir le respect qu'ils portent à nos prieres. Vne femme estant tombée en phrenesie par la violence de la fièvre,

with him, and clasping their hands; after the prayers, they sit down, and the Father explains to them some point of the doctrine of JESUS CHRIST, or refutes some of their superstitions, they showing close attention and occasionally asking some question for better enlightenment. After this discourse, they all sing, either the Apostles' Creed, the Lord's Prayer, the Commandments of God, or some other hymn in their language, in very agreeable harmony; then they kneel down again, ask God for the grace to retain what has been taught them, make a reverence to the Altar, and return to their Cabins. The newly-arrived Fathers, being in the Chapel, and witnessing this agreeable spectacle, spoke with their hearts, their eyes, and their lips, and said to us: "In France, they do not believe what we see here. Although you wrote about it to us when we were still at Tadoussac, we had to use our own eyes in order to see so great a blessing. We now see clearly that the miracle necessary to convert these poor peoples is to aid them to settle down and live together; and that, in making them draw their sustenance from the earth, you will make them enjoy the good things of Heaven."

Now it is not only at the residence of St. Joseph that the Savages are made to pray, and are [51] instructed; the same thing is done at the three Rivers, where they show themselves equally interested in our belief. *Hæc est mutatio dexteræ excelsi*; it is a very sudden change, and of God, for last year they were not thus disposed. Here is an example which illustrates the respect they have for our prayers. A woman, being attacked by delirium in the violence of a fever, upset everything in the Cabin; a Father com-

renueroit tout dans sa Cabane; vn Pere y arriuant pour les faire prier Dieu, cette pauvre incensée se mit à genoux aupres du Pere, sans donner aucune marque de sa folie; & autant de fois qu'on alloit faire les prieres, autant de fois paroiffoit-elle en son bon sens, hors de là elle estoit phrenetique. Je ne cognois plus aucun Sauvage qui ait demeuré quelque tēps aupres de nos habitations, qui ose publiquement resister à nostre Foy. Je ne dis pas que tous la suiuent ou en ayent enuie, mais IESVS-CHRIST est maintenant si cogneu parmy eux, que pas vn n'en oseroit parler mal à propos deuant nous. Il n'y a plus que ceux qui ne nous ont point encore entendu qui fassent difficulté de nous presenter leurs enfans & leurs malades au Baptême. Ces eaux sacrées aiāt sauué la vie par fois à quelques familles entieres, sont maintenant en grand credit parmy eux.

Si plusieurs ne demandent pas le Baptême, c'est qu'ils s'en iugent indignes; d'autres ne voulāt pas quitter leur vices, approuuent nostre creāce, mais ils la croient facheuse & difficile. C'est vne marque que le S. Esprit est l'Esprit de l'Eglise, puisque pas vn Sauvage n'a pas plustost la volonté d'y entrer, que d'estre homme de bien. Ils s'imaginent que ceux qui sont baptizez doiuent quitter leurs [52] pechez & leurs vices, pour mener vne vie nouuelle, ce qui est veritable.

Les Sorciers & les Jongleurs ont tellement perdu leur credit, qu'ils ne soufflent plus aucun malade, & ne sont plus iotier leur tambour, sinon peut-estre la nuict, ou en des lieux écartez; mais iamais plus en nostre presence. On ne voit plus de festins à tout manger, plus de consultes de demons: Tout cela est

ing there to have them pray to God, this poor frenzied creature kneeled beside the Father without showing any indications of madness; as often as they went there to offer prayers, so often did she appear to be in her senses; but at other times she was insane. I do not know any Savage now who has lived for some time near our settlements who dares publicly to resist our Faith. I do not say that all of them follow it, or are inclined to do so; but JESUS CHRIST is now so recognized among them that not one would dare speak ill of him before us. There are no longer any, save those who have not yet heard us, who object to offering us their children and their sick for Baptism. These sacred waters, having sometimes saved the lives of whole families, are now in great repute among them.

If some do not ask for Baptism, it is because they deem themselves unworthy; others, not willing to give up their vices, approve our belief, but consider it inconvenient and difficult. It is a sign that the Holy Spirit is the Spirit of the Church; since no sooner has a Savage a desire to enter it than he wishes to become a virtuous man. They imagine that those who have been baptized must give up their [52] sins and their vices, that they may lead a new life, which is true.

The Sorcerers and Jugglers have lost so much of their credit that they no longer blow upon any sick person, nor beat their drums, except perhaps at night, or in isolated places,—but no longer in our presence. No more eat-all feasts are seen, no more consultations of demons: all these things are banished from our sight. The other superstitions will be suppressed, little by little. When any one of them does

banny de deuant nos yeux, les autres superstitions s'estoufferont petit à petit. Quãd quelqu'un d'eux s'en fert, il fait ce qu'il peut, afin que nous n'en foyons point aduertis, de peur d'estre tâgez. Si tous les Sauvages estoient arrestés cõme ces deux familles fedentaires dont i'ay parlé cy-dessus, nous ne ferions point difficulté de les baptiser bien-toft. Car vous les entendriez demãder à Dieu la grace de croire en luy, de luy obeyr, & de iamais plus ne l'offencer. En vn mot, c'est tout de bon que plusieurs de ces pauvres Sauvages pésent à leur salut. Il n'est pas iusques aux enfãs même qui ne prēnēt plaisir d'estre instruits. Vn Pere leur faisant vn iour le Catechisme à l'air, la pluye, suruenant, cinq ou six petits garçons prirent vne grande escorce, qu'ils taschoient d'esleuer sur la teste du Pere pour le mettre à couuert. Cette actiõ pleine d'innocence, monstre que nostre Seigneur prend encore plaisir qu'on luy amene des enfans. Quelques Sauvages des Attikamegues, de la natiõ des Porcs-epics, & de l'Isle, ont demandé le mesme secours qu'on donnoit aux autres, notamment pour estre instruits. Helas, si le pays estoit plus facile à faire reüssir, ou si plusieurs mains s'ouuroiēt à ces pauvres Barbares, qu'õ feroit vne belle [53] Eglise! Ce que fait ce grand homme dont i'ay parlé cy-dessus, en la residence de S. Ioseph, proche de Kebec, il le faudroit faire encore aux trois Riuieres, à la riuiere des prairies, & aux nations plus hautes; Ce feroit le moien d'amener des ames à Iesus-Christ, peut-estre que nous enuioierons à ce Printemps vn de nos Peres à l'Isle, où on dit que la petite nation des Algonquins s'est retirée. Voila en general l'estat de cette Eglise naissante. Les chastimens arriués à quelque mécreans, & les

practice these, he does all that he can to prevent our being informed of it, for fear of being reproved. If all the Savages were settled, like those two sedentary families of whom I have spoken above, we would not hesitate to baptize them quickly; for you will hear them asking God's grace to believe in him, to obey him, and never more to offend him. In a word, it is entirely in earnest that many of these poor Savages are thinking of their salvation. There are none of them, even to the very children, who do not take pleasure in being instructed. One day, when one of the Fathers was teaching the Catechism in the open air, it began to rain; and five or six little boys took hold of a large piece of bark, which they tried to raise over the Father's head to shelter him. This act, so full of innocence, shows that our Lord still takes pleasure in having children brought to him. Some Savages of the Attikamegues, of the Porcupine nation,¹³ and of the Island, have asked for the same help that was given to the others, and especially for instruction. Ah, if the country were such as more easily to ensure success, or if many hands would open to these poor Barbarians, what a glorious [53] Church could be formed! What that great man of whom I have spoken above is doing at the residence of St. Joseph, near Kebec, ought to be done also at the three Rivers, at the river des prairies, and in the nations higher up; this would be the means of leading souls to Jesus Christ. Perhaps we shall send one of our Fathers, this Spring, to the Island, whither it is said the petite nation¹⁴ of the Algonquins has retired. Such is, in general, the condition of this infant Church. The chastisements that have overtaken some unbelievers, and the favors granted to

faueurs accordées à ceux qui ont eu recours à Dieu, n'ont pas peu feruir pour en reduire quelqu'vns à leur deuoir. Vn miserable Sauuage se gauffant fort de nostre creance, deuint phrenetique au milieu de ses gaufferies. Comme il estoit sale & impudent dans ses folies, les Sauuages pour s'en défaire luy attachèrent vne corde au col & au pied, qu'ils ramenant contre sa cuisse, afin que venant à s'estendre & à bander cette corde, il s'estranglast foy-mesme. Là deffus ils font sa fosse, & disent qu'il est mort: Nos Peres furuenans, le voyent remuer sous vn bout de couuerture, l'ayant descouuert, couppent viste la corde qu'il auoit au col, mais trop tard, il estoit déjà estouffé: il mourut incontinent apres. Vn autre resistant publiquement à la Foy, donna vn coup de pied à vn de nos Peres qui baptisoit vn enfant dans sa cabane; à quelque temps de là il est emporté par vne maladie aussi fâcheuse côme elle estoit estrange. Les Sauuages ont mesme reconnu en quelques vns que Dieu leur dénioit le baptesme à la mort, dont ils s'ettoient mocqués pendant leur vie. Laissions ces tristes discours, [54] voicy quelque chose de meilleur.

Deux ieunes Sauuages s'estans embarqués cét hyuer dans vn canot pour porter des viures à quelqu'vns de leurs gens au delà du grand fleuve, furent tellement assaillis des glaces, qu'en vn moment leur canot & tout ce qui estoit dedans fut froissé & mis en pieces. Eux se iettent sur vne grâde glace portée avec impetuosité par le courât de la marée. Ils s'attendoient à tous coups que cette glace venant à se briser, ou à se culbuter contre les autres, ils couleroient à fond. De secours, ils n'en pouuoïent esperer; car outre qu'il estoit nuict, la riuiera estoit si chargée de glaces,

those who have had recourse to God, have not succeeded in bringing some back to their duty. One wretched Savage, while mocking at our belief, became insane in the midst of his jeers. As he was foul and shameless in his madness, the Savages, in order to get rid of him, fastened a rope to his neck and his foot, which they drew up against his thigh,—so that, when he came to stretch himself and to tighten the cord, he strangled himself. Thereupon, they made his grave, and said that he was dead. Our Fathers, coming just then, saw him move under one end of the covering; and, having uncovered him, they quickly cut the cord he had around his neck,—but too late, he was already strangled; he died immediately afterwards. Another one, publicly opposing the Faith, gave a kick to one of our Fathers who was baptizing a child in his cabin; some time after that, he was carried off by a disease as grievous as it was strange. The Savages have even recognized that, in the case of some, God denied them at death the baptism they had ridiculed during life. Let us end this sad account; [54] here is something better.

Two young Savages having embarked this winter in a canoe, to carry provisions to some of their people beyond the great river, were so assailed by the ice that in one moment their canoe and all within it was crushed and broken to pieces. They leaped upon a great cake of ice, that was swept impetuously along by the current of the tide. They were expecting every moment that this ice would break up, or overturn in striking against the other pieces, and they would go to the bottom. As to succor, they could not hope for it; for, besides that it was night, the river was so charged with ice that no human being

qu'homme du monde n'en eust osé aborder. Se voyant donc pourmener plus d'une grande lieue loin, plus près de la mort que de la vie, l'un des deux dit à son compagnon qui se mesloit de leurs forcelleries, ou de leurs iongleries, fers toy maintenant de ton art pour nous fauver la vie. L'autre respondit, il n'est pas temps de penser à cela, mais bien à ce que les Peres nous enseignent. Ils disent que nous auons vn Pere au Ciel qui peut tout, & qui voit tout, que t'en semble, si nous le prions, feroit-ce pas bien fait ? Son camarade s'y accordant, celui-cy fit la priere tout haut, & à mesme instant la glace qui les portoit au milieu du grand fleuve, tire à bord au trauers de quantité d'autres, ils quittent d'un plein saut ce pont flottant ; à peine estoient-ils à bord, que cette glace qui les auoit amené au port de salut, s'alla brifer entre mille autres en vne pointe qui leur eust seruy de sepulchre. Ces pauvres gens bien estonnés, publierent par apres cōme ils auoiēt esté faués : L'un d'eux est desia baptisé, & sa femme & son enfant ; le forcier a quitté [55] toutes ses badineries, & nous a promis de se faire instruire.

Dans la grande contagion qui a massacré quasi tous ces peuples, sans s'attacher, aux François, quelques-uns ayans eu recours à Dieu tout de bon, sont rechappez des portes de la mort. Le Baptesme a faué la vie à plusieurs : Car en verité il n'y auoit ailleurs aucune esperance de guerison pour eux selon toutes les raisons humaines ; Tout cela joint au secours qu'on donne à ces pauvres Sauvages, a faict brèche dās leurs cœurs. I'obmets vne infinité de bons sentimens que Dieu leurs donne pour trouuer la fin de ce Chapitre.

would have dared to venture upon it. Now seeing themselves carried more than a good league away, nearer to death than to life, one of the two said to his companion, who participated in their sorceries or their juggleries, "Use now thy art to save our lives." The other one answered, "This is no time to think of that, but of what the Fathers teach us. They say that we have a Father in Heaven who can do all and who sees all; what dost thou think, would it not be a good thing for us to pray to him?" His comrade assenting to this, he offered a prayer in a loud voice; and at the same instant the ice, which was bearing them to the middle of the great river, floated towards the shore through many other pieces, and with one great leap they left this floating bridge. They were hardly on shore ere this ice, which had brought them to a port of safety, drifted away and was broken among a thousand other pieces, at a place which might have served them as a sepulchre. These poor creatures, greatly astonished, afterwards proclaimed how they had been saved. One of them is already baptized, as well as his wife and child. The sorcerer has given up [55] all his tricks, and has promised us that he will be instructed.

In the great epidemic which has slain nearly all these peoples, without getting any hold upon the French, some who had recourse to God in earnest were recovered from the gates of death. Baptism saved the lives of many, for in truth there was no hope of recovery for them in anything else, according to all human considerations. All this, added to the assistance given to these poor Savages, has made a breach in their hearts. I omit an infinite number of good sentiments that God is giving them, in order to get to the end of this Chapter.

CHAPITRE IX.

DU SEMINAIRE DES HURONS.

ON a tousiours bien iugé que les puiffances d'Enfer banderoient toutes leurs forces contre le deffein de ce Seminaire, & de leur semblables: & que s'il auoit à reüffir comme on a beaucoup de fujet de l'efperer, ce ne feroit qu'apres auoir foustenu plusieurs batailles, & effay [*sc.* effuyé] tout plein de difgraces, Nous vîmes l'an passé comme il pensa estre estouffé dans son berceau: Voicy la fuite des efforts de ces malheureux esprits, qui veillent continuellement à la ruine des hommes.

Les ieunes Sauvages Hurons qui auoient passé l'année d'auparauant avec nous au Seminaire de Nostre-Dame des Anges, en auoient dit tant de bien à leurs compatriotes, descendus l'année d'apres pour la retraite, qu'ils firent venir l'enuie à plusieurs de se presenter pour y estre receus; mais il ne fut pas possible de donner fatisfaction à tous [56] on se contenta du nombre de six, l'un desquels fut bien-tost apres debauché par un de ses parens qui le ramena au pays, de forte qu'il n'en resta que cinq, les deux qui nous estoient demeurez de l'an passé, & trois nouveaux. Mais comme les deux anciens faisoient iugement du bon heur de leur demeure en ce lieu, plus par le succès & par le profit de l'esprit, que par l'agrémēt de la nature corrompue; Les nouveaux venus au contraire, n'y pretendans que la fatisfaction de leurs plai-

CHAPTER IX.

OF THE SEMINARY FOR THE HURONS.

IT has always been rightly thought that the powers of Hell would unite all their forces against the project of this Seminary, and of similar ones; and that if it were to succeed, as we have good reason to hope it will, it would only be after having sustained many battles and undergone abundant misfortunes. We saw last year how it was nearly smothered in its cradle. Behold the continuation of the efforts of those unhappy spirits who are constantly watching for the ruin of men.

The young Huron Savages who had before passed a year with us, at the Seminary of Nostre-Dame des Anges, had said so many favorable things about it to their countrymen, who had come down the following year to trade, that they inspired many with a desire to present themselves for admission thereto. But it was impossible to satisfy all; [56] we contented ourselves with six, one of whom was soon enticed away by one of his relatives, who took him back to their country; so only five were left,—the two from the year before, and three new ones. But,—as the two seniors measured the happiness of their life in this place more by their spiritual success and profit, than by the charms it had for corrupt nature; and these newcomers, on the contrary, aimed at nothing but the enjoyment of their pleasures and the gratification of their senses,—the results in the two cases were

firs & fenfualitiés, l'iffuë des vns & des autres a esté bien differente. Car ces nouveaux hoftes s'emportans felon leur couftume au larcin, à la gourmandife, au ieu, à la faineâtife, aux menfonges, & à femblables defordres, ne purent fouffrir les aduertiffemens paternels qui leur furent donnés de commencer à châger de vie, & fur tout les reproches tacites des exemples de leurs compagnons, qui estoïët autânt dans la retenüë, que ceux-cy estoient dâs le defordre & dans le déreglemēt. Ce fut lors que le malin efprit prit fon temps, & leur fit enfin prêdre la refolution de s'ëfuir; Pour cela il falloit vn canot des viures, & dequoy en auoir par les chemins: ils font fi bien par leurs larcins, par leurs feintes, & par leurs diffimulations, qu'ils fe trouuent fort bien équipés, & vn beau matin ils s'en vont à la dérobee, enleuât tout ce qu'ils peuvent fans qu'on en ait eu depuis aucune nouuelle.

Voila donc derechef le Seminaire reduit au petit pied; & au nombre de deux: ce qui n'est pas arriué fans vne fpeciale prouidence de Dieu: Car d'un costé les Sauvages du païs ayant esté malades extraordinairement, on a eu le moien d'en affifter dauantage qu'on n'eust fait, & de [57] fauuer les corps & les ames de plusieurs, reduits à l'extreme neceffité: De l'autre les anciens Seminariftes demeurans feuls, n'ont receu aucune alteration dans leur bonne difpofition, par le mauuais exemple & par les mauuais discours des autres; ce qui estoit quasi neceffaire pour les establir dans l'estat auquel en fin par la grace de Dieu, on les a veu apres leur Bapteme avec edification, & fatisfaction d'un chacun. tout le monde aduoüant qu'on ne pouuoit defirer plus de pieté, plus

altogether different. For these new guests, giving themselves up, according to their custom, to thieving, gormandizing, gaming, idleness, lying, and similar irregularities, could not endure the paternal admonitions given them to change their mode of life, and above all the tacit reproofs conveyed by the example of their companions, who showed as much restraint as they did lawlessness and immoderation. It was then that the evil spirit seized his opportunity, and finally caused them to decide to run away. For this they needed a canoe-load of provisions, and the means of obtaining them on the way. They accomplished so much through their thefts, their deceptions, and their dissimulations that they found themselves very well equipped; and one fine morning they stole away, taking with them everything they could, and nothing has been heard of them since.

Behold our Seminary again reduced to a small scale, and to two inmates, which happened not without a special providence of God. For on the one hand, as the Savages of the country were suffering unusually from sickness, we had the means to assist them more than we would have had, and of [57] saving the bodies and souls of many who were reduced to extreme necessity. On the other hand, the old Seminarists, being alone, experienced no change in their good dispositions through the bad example and evil talk of the others. This was almost necessary to establish them in the state of mind which, finally, by the grace of God, they made evident after their Baptism, to the edification and satisfaction of all, every one acknowledging that no greater piety, gentleness, and reserve could be desired in those who

de douceur, & plus de retenuë dans des Chrestiens de naissance: voicy ce qu'ë escrit leur instructeur.

Armand-Jean qui a esté baptisé le premier, a l'esprit bon & le iugement affés ferme: ie ne l'ay point veu chanceler depuis qu'il a conceu ce qui est de nostre creance, il est porté à se vaincre dans son naturel vn peu brusque, enquoy il n'a pas peu profiter.

Parlant vn iour avec son compaignon de l'indissolubilité du mariage, comme il voioit de grandes difficultés parmy ceux de sa nation touchant ce point, il monstra d'estre fort en peine. Car ou nous nous marierons, ou non, disoit-il, si nous prenons femme, la premiere quinte qui la prendra, elle nous quittera là, & partant nous voila reduit à vne vie miserable, attendu que ce sont les femmes en nostre païs qui fement, qui plantent, & qui cultiuent la terre, & qui nourrissent leurs maris. De refuir le mariage parmy les Hurons, c'est ce qui demande vne chasteté que nostre païs n'a iamais cogneu. Que ferons-nous donc? Pour moy, dit ce braue ieune homme, ie ne prendray iamais de Huronne, si ie n'y voy vne confiance extraordinaire, [58] ie rechercheray vne Francoise, si ie suis écõduit, ie suis en resolution de viure & mourir chaste. Remarqués qu'il n'estoit pas encore baptisé. Pendant l'hyuer il a bien le courage de se faire quelquefois violence, par le motif d'une patiëce vraiment Chrestienne, soit à tenir ses mains dans l'eau glacée, soit à y entrer par fois iusqu'à la ceinture, sous pretexte de quelque necessité qui s'en presente, soit trauaillant teste nuë quand il pleut, lors mesme que tous les autres se mettent à couuert. Ce n'est pas là l'humeur des Sauvages qui ne cognoissent pas Iesus-Christ.

were Christians by birth. Observe what their instructor writes about them:

“ Armand Jean, who was baptized first, has a good mind and vigorous judgment. I have not seen him waver since he has conceived the true idea of our belief; he is inclined to conquer his somewhat hasty disposition, but has not been able to succeed.

“ One day, in speaking with his companion upon the indissolubility of marriage, when he observed the great difficulties in regard to this among the people of his nation, he showed himself much concerned thereat. ‘ For we shall either marry, or we shall not,’ said he. ‘ If we take a wife, at the first whim that seizes her, she will at once leave us; and then we are reduced to a wretched life, seeing that it is the women in our country who sow, plant, and cultivate the land, and prepare food for their husbands. To forego marriage among the Hurons is something which requires a chastity our country has never known. What shall we do then? As for me,’ said this worthy young man, ‘ I will never take a Huron woman, if I do not see in her extraordinary constancy; [58] I will try to find a French woman. If I am refused, I am resolved to live and die in chastity.’ Observe that he was not yet baptized. During the winter he really had the courage to inflict suffering upon himself, impelled thereto by a truly Christian fortitude,—either holding his hands in ice-cold water, or going into it sometimes up to his waist, under pretext of some necessity which presented itself, or working bare-headed in the rain, even when all the others had placed themselves under shelter. This is not the mood of the Savages who do not know Jesus Christ.

“ He sets an excellent example to our workmen,

Il est de si bon exemple parmy les ouuriers, que jamais il ne mettra la main à l'œuvre, qu'auparavant il n'ait leué le cœur & les mains à Dieu pour luy dedier son action. Au reste, il s'applique si bien à tout ce qu'on luy commande, qu'il n'y a travail auquel il ne réussisse passablement.

Depuis son baptême il se confesse & se communie tous les huit iours avec vne deuotion & vne modestie qui nous fait recognoître en luy la presence de la grace. Sur tout il a vne auersion grande du péché, nommément de l'impureté. Il ne faut que se figurer les debordemens d'un Sauvage lubrique pour admirer ce que ie vay dire: Se sentant attaqué la nuit en songe de quelque pensée messeante, il se leue en sursaut, se met à genoux pour prier Dieu iusqu'au son de quatre heures pour le leuer: Alors il me vient trouuer avec tant de confusion & d'humilité, qu'il me fut aisé de cognoître que le Prince des superbes auoit quitté la place. Il s'accusoit comme coupable d'un grand acte de vertu qu'il auoit exercé. Il desiroit fort ieufner [59] les Védredis & les Samedis de l'année, pour la deuotion sensible que Dieu luy communique à la passion du Fils, & aux douleurs de la Mere; mais nous le contentâmes sur ce que nostre Seigneur auroit esgard à sa bonne volonté dans son travail, voicy un trait de sa grande resignation. Il auoit vne jambe gelée, son compagnon voulât aller à la chasse, & ne sçachant rien de son incommodité, le presse de luy tenir compagnie, luy de peur de luy déplaire, se leue de grand matin, & se dispose comme s'il eust deu partir quant & luy, durant la Messe il prie Dieu à ce qu'il inspire son instructeur ce qui seroit de sa volonté, étant tout prest de partir, si on le

for he will never put his hand to the work before he has raised his heart and his hands to God to dedicate to him his action. Moreover, he applies himself so thoroughly to all that he is commanded to do, that there is no work in which he does not succeed passably well.

“ Since his baptism, he confesses and communes every week with a devotion and modesty which makes us recognize in him the presence of grace. Above all, he has a great aversion to sin, especially to impurity. It is only necessary to imagine the lewdness of a dissolute Savage, to admire what I am about to say. One night, feeling himself assailed in a dream by some unseemly thought, he started up out of his sleep, knelt down, and prayed to God until the clock struck four for the rising hour. Then he came to see me with so much confusion and humility that it was easy for me to perceive that the Prince of the haughty had given up his post. He accused himself, as if guilty, of a great act of virtue he had performed. He was very desirous of fasting [59] on the Fridays and Saturdays of the year, impelled by the evident devotion that God communicates to him at the passion of the Son and the sorrows of the Mother; but we satisfied him by assurances that our Lord would have regard to his good will in his work. Here is an example of his noble resignation: One of his legs was frozen, and his companion, wishing to go hunting, and not knowing that he was disabled, urges him to go with him; he, for fear of displeasing him, rises early in the morning, and makes preparations as if he were to depart with him. During Mass he prays God to inspire his instructor according to his will, being all ready to depart if it were considered

iugeoit à propos, Dieu y pourueut, car de bõne rencontre, ie l'arrestay, aiant veu la mauuaife disposition de sa iambe.

Son compaignon semble vn peu plus morne, c'est ce pauvre fugitif que Sainct Ignace nous ramena l'an passé, apres vn vœu que nous luy fîmes pour son retour: le changement & la conñtance d'Armand luy a beaucoup feruy. Depuis qu'il le vit Chrestien, il se rangea de foy-mefme aux ieufnes de l'Eglise: il a monsté vn desir extraordinaire du Baptesme, il entend volontiers quand on l'aduertit de ses manquemens, il est d'une humeur assez affable & complaisante. N'estant encore que Cathecumene, il s'abstint de manger d'un Eslan qu'il auoit pris à la chasse, pendant le Carefme, nonobstant les fatigues de ses courses.

Il se prepara au sainct Baptesme 1. par vn ieufne extraordinaire, 2. par le retranchement des plaisirs de la chasse, où il est fort enclin, 3. par vn recueillement interieur, s'entretenant quelques sepmaines [60] sur les Commandemens de Dieu.

Depuis qu'il a esté fait enfant de l'Eglise, on a remarqué en luy toute vne autre docilité, vne modestie, & vne honesteté exterieure, qui part d'une pureté interieure de l'ame, avec vne soubmission de sa volonté à la conduite du sainct Esprit, & à la direction de ses maistres.

Le ferme ce Chapitre, disant vn mot de l'vnion & de la concorde qui se retreuve entre ces deux ieunes Sauvages, si qu'on ne les a iamais veu se quereler l'un l'autre: Je sçay bien qu'il y a de la nature, & qu'une mesme langue, & les mesmes exercices leur lient naturellement les cœurs, mais aussi s'apperçoit-

proper. God arranged the matter, for by a happy chance I stopped him, having noticed the bad condition of his leg.

“ His companion seems a little duller. He is the poor fugitive whom Saint Ignace brought back to us last year, after a vow that we had offered for his return. Armand's alteration and steadfastness are of great service to him. Since he sees him a Christian, he participates of his own accord in the fasts of the Church; he has shown an extraordinary desire for Baptism, and listens willingly when he is admonished of his shortcomings; he is of an affable and compliant disposition. As yet only a Catechumen, he abstained from eating Elk meat that he had taken in the chase, during Lent, notwithstanding the fatigues of his expeditions.

“ He prepared himself for holy Baptism, 1st, by an extraordinary fast; 2nd, by diminishing the pleasures of the chase, to which he is strongly inclined; 3rd, by inward reflection, meditating for several weeks [60] upon the Commandments of God.

“ Since he has been made a child of the Church, there has been observed in him quite a new docility, a modesty, and outward refinement which emanate from internal purity of soul, together with a submission of his will to the guidance of the holy Ghost, and to the direction of his superiors.”

I close this Chapter with a few words on the union and harmony that exists between these two young Savages; so perfect is it, that they have never been seen to quarrel with each other. I know very well that nature, the same language, and the same occupations naturally unite their hearts; but also grace can be clearly perceived working within them, so

on bien de la grace qui agit là dedans, en forte qu'ils se preuiennent l'un l'autre avec des motifs d'une véritable charité. Le Chapitre fuiuant fera voir comme ils ont bien reüssy en leur pays.

that they are prepossessed toward each other from motives of true charity. The following Chapter will show how well they have succeeded in their own country.

CHAPITRE X.

CONTINUATION DU SEMINAIRE.

A PRES le depart de la flotte de l'année passée, les nouvelles que nous receuiōs des Hurons alloient tousiours de mal en pis, î bien que nous n'attendions qu'un massacre general de nos Peres & de nos François en ce pais-là, ou quelque effect extraordinaire de la douce prouidence du grand Dieu en leur endroit. Nous auons passé l'hyuer dans ces craintes & dans ces esperances, sollicitans le Ciel de respandre ses benedictions sur ceux [61] qui nous chargeoient de mille maledictions. En fin le printemps venu, Mr le Cheualier de Montmagny nostre Gouverneur, homme vraiment sage & prudent, voulant conferuer la Religion en ces contrées, & le commerce de ces peuples avec nos François, se delibere d'y enuoyer quelques-vns de ses hommes, pour sçauoir en quel estat estoient les affaires: mais comme on auoit peur qu'un petit nombre de François ne fussent massacrés des Hurons au cas qu'ils nous eussent déclaré la guerre, nos Seminaristes se presenterent pour rendre ce seruice à Dieu, à Mr nostre Gouverneur, & à tous ces Messieurs de la Nouvelle France. On les fit promptement équiper avec un ieune François bien courageux: & pour conferuer ces deux ieunes Neophytes, nous enuoiâmes avec eux le P. qui les auoit instruit au Seminaire, afin de nous les ramener, au cas que tous nos Peres & nos François

CHAPTER X.

CONTINUATION OF THE SEMINARY.

AFTER the departure of the fleet last year, the news we received from the Hurons continued going from bad to worse; so that we expected nothing but a general massacre of our Fathers and our French people in that country, or some extraordinary effect of the gentle providence of the great God in their behalf. We have passed the winter in these fears and hopes, soliciting Heaven to bestow its blessings upon those [61] who were loading us with a thousand maledictions. Finally, when spring came, Monsieur the Chevalier de Montmagny, our Governor, a truly wise and prudent man, wishing to preserve Religion in these countries, and the commerce of these peoples with our French, decided to send thither some of his men to ascertain the condition of affairs. But as they feared that a small number of Frenchmen might be massacred by the Hurons, in case they had declared war against us, our Seminarists presented themselves to render this service to God, to Monsieur our Governor, and to all those Gentlemen of New France. They were promptly equipped, together with a very courageous young Frenchman; and, in order to preserve these two young Neophytes, we sent with them the Father who had instructed them at the Seminary, to bring them back to us, in case all our Fathers and our Frenchmen should be put to death in a general conspiracy

fussent mis à mort par vne conspiration generale de tout le païs. Que si ce meurtre prouenoit seulement de quelques particuliers, ils auoient ordre d'asseurer les innocens de l'amitié des François. Les voila donc embarqués avec des Algonquins qui vont comme le vent malgré le courant des eaux merueilleusement grosses & rapides au Printemps, à raison d'une infinité de neiges fonduës qui se viennent ietter dans les grands fleuves. Je ferois trop long si ie voulois rapporter toutes les particularités de ce voyage, ie me contenteray d'en toucher quelques-vnes en passant.

Comme nous auons fait publiquement prier Dieu nos Sauvages, soit à Kebec, soit aux trois Riuieres, soit en la Riuere des prairies; le bruit de [62] cette bonne action s'estant respandu par tout, les Algonquins voulurent estre de la partie, ils prièrent le Pere de les instruire: mais cōme il ne sçauoit pas la langue, il prit quelques Litanies que nous auõs dressées des attributs de Dieu, & leur fit chanter tous les soirs, & tous les matins, faisant le mesme dans les nations qu'ils rencontroient. Ces peuples publians volontiers en leur lāgue les grādeurs du maistre qu'ils ne cognoissent pas encor. Ils n'estoient pas trop auancés dans leurs voyages, qu'une disgrace arriua à l'un de nos deux Seminaristes nommé Armand: doublant une pointe, les bouillons d'eau comme d'une grosse marée, venant à choquer son canot, le renuerferent, & tout ce qui estoit dedans, en forte qu'on croioit que tout fust perdu. Le ieune Algonquin qui n'auoit rien que son corps dans le canot, ne pensa qu'à se fauuer; il fut bien-toit à bord hors du danger: mais Armand voulant fauuer une Chapelle que le Pere portoit pour dire la saincte Messe, & quantité de

of the whole country. But, if this murder were only the work of individuals, they had orders to assure the innocent ones of the friendship of the French. Behold them, then, embarked with some Algonquins, who went like the wind in spite of the current of the river, which is enormously swollen and rapid in the Spring, on account of the vast quantity of melted snow that is precipitated into the great rivers. It would take too long if I tried to report all the details of this voyage; I will content myself with touching upon some of them in passing.

As we had had our Savages at Kebec, at the three Rivers, and at the River des prairies offer public prayers to God, the report of [62] this good action having been spread abroad, the Algonquins wished to participate in it; they begged the Father to instruct them. But, as he did not know the language, he took some Litanies that we had arranged, on the attributes of God, and had them sing these every morning and evening, repeating this in all the nations they encountered,—these peoples willingly publishing, in their own language, the greatness of the master whom they did not yet know. They had not advanced far in their voyage, when the one of our two Seminarists named Armand suffered a misfortune. In doubling a point, the surging of the water, as of a heavy tide, dashed against his canoe, and overturned it with all that was in it, so that they thought that all was lost. The young Algonquin, who had nothing but his own body in the canoe, thought only of saving himself; he was soon on shore, out of danger. But Armand, wishing to save a Chapel that the Father was carrying in order to say the holy Mass, and a quantity of porcelain and other baggage, en-

pourcelaine, & autre bagage renfermé dās vne caiffe, s'engagea fi auant qu'on le perdit de veuë: voila la caiffe & le calice, & l'aube, & la chafuble, & tout fon equipage abyfmé d'un costé, & luy de l'autre. Le P. ne le voiant plus en terre ny sur les eaux, le cherche au Ciel, se iettant à genoux au coing d'un bois. Ce pauvre ieune Chrestien aiant combattu contre la mort iufques à auoir les mains toutes écorchées, & le corps tout brifé, se trouue affis au fond de l'eau sur vne roche: il en fait vne Chapelle plus fauorable que celle qu'il venoit de perdre: ie veux dire qu'il s'adresse à Dieu du fond des abyfmes, non de la bouche qu'il [63] tenoit bien fermée, mais du cœur, qu'il refpandit deuant fa bonté. Vous estes le Maistre de la vie, luy difoit-il, la mienne n'est plus à moy, car ie ne la scaurois conferuer, vous poués tout, laissez-moy mourir, faites-moy reuiure, vous estes mon Dieu. A peine fon ame auoit elle pouffé ces affectiōs, que sō corps se vit esleué sur l'eau, où il rēcontre des broffailles qu'il attrappe en telle forte, qu'il trouua tousiours dequoy se retirer iufques au bord du torrent malgré sa rapidité: ses cōpagnons l'ayant veu dispa-roistre, regardoient si les ondes ne ietteroiēt point vn corps mort; quand ils en virent vn viuant, ils s'escrierent de ioye, le P. accourt pour voir son pauvre nourrifson reffuscité. La perte que ce ieune homme venoit de faire des ornemens Ecclesiastiques, le rendoit confus, & le iettoit dans des excusés, quand le P. l'embrassant, luy dit; C'est affés, mon fils, c'est affés que vous soiés viuant, ne parlons point de nostre perte, mais benifflons Dieu de ce qu'il vous a retiré de la mort.

A peine ce ieune homme estoit-il retiré de ce dan-

closed in a chest, went down so far that he was lost to sight. Behold the chest, the chalice, the alb, and the chasuble, and all his outfit engulfed on the one hand, and he on the other. The Father, seeing him no more on land or on water, sought him in Heaven, kneeling down in the corner of a wood. This poor young Christian, having struggled with death until his hands were all skinned and his body all bruised, found himself at the bottom of the river, upon a rock; he made of it a more favorable Chapel than the one he had just lost. I mean to say that he addressed himself to God from the bottom of the abyss,—not from his mouth, which he [63] kept tightly closed, but from his heart, which he opened to his goodness. “You are the Master of life,” he said to him; “mine no longer belongs to me, for I do not know how to preserve it; you can do all; let me die, or cause me to live, you are my God.” Hardly had his soul uttered these affectionate sentiments, when his body felt itself lifted to the surface of the water, where he encountered some bushes, which he grasped in such a way that he found at least something with which to draw himself to the edge of the current, in spite of its rapidity. His companions having seen him disappear, looked to see if the waves would not cast up a dead body. When they saw a living one, they cried out with joy, and the Father ran to meet his poor resuscitated foster child. This young man’s loss of the Ecclesiastical ornaments embarrassed him, and caused him to begin making excuses; when the Father, embracing him, said, “It is enough, my son, it is enough that you are living; do not let us speak of our loss, but let us bless God for rescuing you from death.”

ger, que le P. tombe dans vne autre. Les canots s'estans feparés, celui qui menoit le P. demeura le dernier: comme ils arriuerent à vne iournée de l'isle, il fallut aller à pied, le pauvre P. pensa mourir en ce chemin; voicy comme il m'en rescrit. Nous partifmes dès le grand matin sans boire ny manger, nous cheminions à grand pas par vn tres-mauuais chemin, & dans de grandes chaleurs; i'estois chargé de mō petit bagage, ie croiois que mes gens s'arresteroient sur le Midy pour manger: mais ils me laisserent derriere, gagnant tousiours païs: ma foiblesse croissant avec [64] la chaleur du iour, ie demeure là comme tout euanoïy, ie me iette à terre n'en pouuant plus; puis aiant pris vn peu de repos, ie trouue trois ou quatre groseilles qui ne me foulagerent pas beaucoup, car voulant reprendre mon chemin, ie fus contraint de me coucher vne autre-fois, tant i'auois de mal à la teste, & de foiblesse par tout le corps. Je me souuenois assez de la pauvre Agar, & du Prophete Elie, que Dieu auoit secourus dans leurs necessités, mais mes pechés me defendoient d'esperer cette faueur temporelle: mon ame neātmoins se consoloit se voyant partir de ce monde par obeïssance, au cas qu'on ne me vint point secourir, ie demeuray vne heure ou deux en cēt état, quand mes gens s'estans apperçeu que ie tarfois trop, me vindrent chercher, ie leur demanday vn peu à manger, mais ils me respondirent qu'ils n'auoient rien: ils prennent mon petit bagage, & m'excitent à prendre cœur: nous trouuâmes vn ruisseau qui me rafraichit, & qui me donna quelques forces pour arriuer sur le soir à l'isle, où ie trouuay mes Seminaristes, & nostre François biē en peine; car ils m'attendoient depuis deux iours: Je fis ren-

Hardly had this young man been extricated from this danger than the Father fell into another. The canoes being separated, the one which carried the Father was the last; when they had gone to within one day's journey of the island, they had to walk, and the poor Father almost died on the way; thus he wrote me about it: "We departed early in the morning, without eating or drinking; we journeyed with long strides over a very bad road, and in extreme heat; I was burdened with my little baggage; I supposed my people would stop about Noon to eat something, but they left me behind, continuing to advance. My weakness increasing with [64] the heat of the day, I stopped there, almost fainting, and threw myself upon the ground, able to do no more. Then having taken a little rest, I found three or four gooseberries, which did not help me much,—for, attempting to resume my way, I was compelled to lie down again, as my head ached severely and I felt a great weakness throughout my body. I well remembered poor Hagar and the Prophet Elias, whom God had helped in their necessity, but my sins forbade me to hope for this temporal favor; nevertheless, my soul was comforted in seeing itself depart from this world through obedience, in case they should not come to succor me. I remained an hour or two in this condition, when my people, having noticed that I delayed too long, came to look for me. I asked them for a little food, but they answered that they had nothing; they took my little baggage, and urged me to take heart; we found a brook that refreshed me, and gave me strength enough to get to the island towards evening, where I found my Seminarists and our Frenchman in great anxiety, for they had

contre de quelques Hurons, parens de nostre Armand, avec lesquels ie me retiray. Les Algonquins m'enuoierent querir sur le soir pour les faire prier Dieu, & pour chanter les Litanies en leur langue dans leurs cabanes. Ma debilité ne me pût empescher de leur donner ce contentement, qui m'estoit plus doux qu'à eux mesme. En fin nous apprîmes icy que nos Peres & nos François se portoient bien aux Hurons, & qu'ils nous raconteroient à nostre arriuée les dangers qu'ils [65] auoient encourus pendant l'hyuer. Apres nous estre rafraichis quelque temps dâs cette isle, nous nous embarquâmes avec les Hurons, quittans les Algonquins en leur païs: à deux iours de là nous trouuâmes les amis & les alliés de Ioseph The8athiron qui descendoient vers les François: ie fus d'aduuis qu'il se mit en leur cōpagnie, pour passer encor vn hyuer à Kébec, afin de s'y fortifier dauantage en la Foy. Bref, continuant nostre route, nous arriuâmes aux Hurons le 9. de Iuillet, estât partis de la Riuiere aux [*sc.* des] prairies le 11. Iuin, feste de S. Barnabé. Voila vne partie des choses que le Pere m'escriuoit. Dieu sçait quel contentement receurent nos Peres à cette entreueuë, ils se consoloient tous comme des gens retirés du tōbeau, quoy qu'en diuerfes façons; ie ne racôteray point les persecutions qu'ils auoient souffertes pendât tout l'hyuer. La Relatiō qu'ils m'ont enuoyée, & que i'adresse à V. R. rapporte tout cela; ie diray seulement qu'ils furent bien estonnez de voir les deportemens de nostre Seminariste: ce ieune hōme s'estant retiré dans sa bourgade, deuiant Predicateur, il loüe nostre foy, dit mille biens de la liberalité des François, crie partout que nous sommes les Peres de tous ces peuples, que nous leur

been expecting me for two days. I met some Hurons, relatives of our Armand, with whom I retired to rest. In the evening, the Algonquins sent for me to exercise them in prayer to God, and to sing the Litanies in their own language, in their cabins. My weakness could not prevent me from giving them this satisfaction, which was more agreeable to me than to them. At last we learned here that our Fathers and our Frenchmen were prospering among the Hurons, and that they would recount to us on our arrival the dangers that they [65] had incurred during the winter. After having refreshed ourselves for some time at this island, we embarked with the Hurons, leaving the Algonquins in their own country. Two days after this, we found the friends and allies of Joseph Thewathiron, who were going down to the French. I deemed it advisable for him to join them, to pass one more winter at Kébec, that he might further strengthen himself in the Faith. In short, continuing our journey, we arrived at the Huron country on the 9th of July, having departed from the River des prairies on the 11th of June, the feast of St. Barnabas." These are some of the things that the Father wrote me. God knows what satisfaction our Fathers experienced at this meeting; they all solaced themselves as people who had been rescued from the grave, although in different ways. I will not recount the persecutions they had suffered during the whole winter; the Relation they have sent me, and which I forward to Your Reverence, reports all that. I will only say that they were greatly astonished to see the behavior of our Seminarist. This young man, having withdrawn to his own village, becomes a Preacher. He praises our faith, says a

venons annoncer des paroles de vie, il ne peut souffrir qu'on nous soupçonne d'avoir causé leurs maladies: la honte naturelle aux ieunes Sauvages devant les vieillards, est bannie de son cœur, la foy le rend hardy comme vn lion, ses gens l'escoutent, admirent ses discours, quittent petit à petit les pensées noires qu'ils avoient pris de nous. La vertu & la chasteté de ce nouveau Predicateur les [66] ravit; voicy ce qu'en mande vn de nos Peres. Priez Dieu pour nostre pauvre Armand, il fait merueille, mais il est au milieu des perils; il couche dans les cabanes des Hurons ses parens, où les filles fût gloire de rechercher les ieunes hommes, il a rendu de grands cōbats & remporté de signalées victoires, il tesmoigne hautement qu'il est Chrestien, & qu'il se veut comporter comme tel en toutes ses actions; il se vient confesser & comunier tous les Dimanches en la bourgade où nous sommes, esloignée d'une bonne lieuë de la sienne: nous estions si décriés dans cette bourgade, que plusieurs personnes font mortes cét hyuer sans Baptême, pource que nous n'en osions approcher, les enfans mesmes nous regardoient cōme des forciers, & comme des empoisonneurs, si bien qu'un Pere se trouvant avec ce Neophyte, vn petit enfant voyant qu'on luy faisoit bon visage, demanda à ses parens si les François ne faisoient plus mourir les Hurons. Que le Ciel donne à iamais des benedictions à ceux qui ont soustenu & qui soustiennent les Seminaires des Sauvages. Dites moy, ie vous prie, toutes les grandes despenses qu'on a faites iusques à present pour establir & pour conserver ce Seminaire, & les autres, peuvent-elles estre mises en parangon avec le fruit que ce ieune homme a commencé de faire? En verité nous sommes dans

thousand good things of the liberality of the French, and proclaims everywhere that we are the Fathers of all these peoples, that we come to announce to them the words of life; he cannot endure to have them suspect us of having caused their sickness. The timidity natural to the young Savages, before the old men, is banished from his heart,—the faith makes him as bold as a lion; his people listen to him, admire his speeches, and give up, little by little, the black thoughts they had conceived of us. The virtue and chastity of this new Preacher [66] delight them. One of our Fathers thus writes us about him: “Pray God for our poor Armand; he is doing wonderfully well, but he is in the midst of perils. He sleeps in the cabins of his Huron relatives, where the girls boast of seeking the young men. He has fought some great battles, and has won some signal victories. He openly proclaims that he is a Christian, and that he wishes to conduct himself as such in all his actions. Every Sunday he comes to the village where we are, a good league distant from his own, to confess and take communion. We were so dreading in that village that several persons died this winter without Baptism, because we did not dare approach them; even the children regarded us as sorcerers and poisoners,—so much so that, a Father happening to be with this Neophyte, a little child, seeing that the Father was well treated, asked its parents if the French no longer made the Hurons die. Oh that Heaven may forever give its blessings to those who have sustained and who are sustaining the Seminaries for the Savages!” Tell me, I pray you, can all the great expenses that have been incurred up to the present to establish and to preserve

l'estonnement & dans les benedictions de Dieu, voyans ce que nous n'osions attēdre d'une plante née au milieu de la Barbarie, & si nouvellement ent[r]ée en l'Eglise de Dieu.

Nos Peres des Hurons voyans le fruit que faisoit [67] ce ieune homme, & cōme dés cēt hyuer prochain, peut-estre deux de nos Peres iront demeurer avec luy en sa bourgade, nous rescriuent que nous leur renuoyassions au plustost Ioseph Thexathiron, pour auoir vn autre Predicateur en sa ville ou bourgade bien belle, & biē peuplée, nous coniuans de faire nos efforts, d'arrester autant que nous pourrions de ieunes Hurons qui voudroient rester au Seminaire, qu'ils n'auoient osé en demāder sur le païs dans la difficulté du tēps, & pour les dangers qui sont sur la riuiera qui les doit apporter: nous y ferons nos efforts, on nous en a desia donné quelques-vns; mais comme ce peuple descend cette année à la debandade, ie ne sçay pas le nombre que nous pourrons auoir. Il s'en presente assez de grands, & de fort aagez, mais nous craignons qu'ils n'enleuent les plus ieunes. Entre ceux que nous auons rebutez, il s'est trouué vn homme aagé de plus de 40. ans, lequel a voulu demeurer à toute force: voiant que nous luy fermions l'oreille, il est allé prier nos Frāçois de le receuoir avec eux, s'adressant tantost à l'un, tantost à l'autre. Si on craint que ie ne dérobe, disoit il, tenez voyla mon bagage que ie ne renuoye point au païs, ie ne sçauois commettre larcin qui vaille cela, Thexathiron que i'ay rencontré en chemin (c'est nostre Seminariste Ioseph) m'a tant dit de bien des Frāçois & de leur creance, que ie veux croire en Dieu, & demeurer avec eux pour estre instruit. Il tira vn Chapelet en nostre

this Seminary, and the others, be compared with the fruit that this young man has begun to produce? In truth, we are in the midst of wonders and of the blessings of God, seeing what we did not dare expect from a plant sprouted in the midst of Barbarism, and so lately grafted upon the Church of God.

Our Huron Fathers, seeing the results of [67] this young man's work,—and as, this coming winter, perhaps two of our Fathers will go and live with him in his village,—wrote to us that we should send them Joseph Thewathiron as soon as possible, to have another Preacher in his very flourishing and populous town, or village, conjuring us to put forth all our efforts to stop as many young Hurons as we could, who would like to remain at the Seminary, since they had not dared to ask for them through the country in those troublous times, and because of the dangers upon the river which was to bear them. We will strive to do so. Some have already been given us; but as, these peoples are descending this year in straggling parties, I do not know how many we shall be able to get. Enough adults present themselves, and very old men, but we are afraid they will take the younger ones. Among those whom we have rejected is a man more than 40 years old, who insisted upon remaining with us. Seeing that we closed our ears to him, he went and begged our French people to receive him among them, applying now to one, now to another. "If you fear that I will steal," he said, "here, take my baggage, which I will not send back home; I cannot commit any theft that will be equal to this in value. Thewathiron, whom I met on the way" (this is our Seminarist, Joseph), "told me so much that was good about the French and

prefence que ce ieune Seminarifte luy auoit dōné pour tefmoignage qu'il vouloit eſtre Chreſtien, neantmoins comme ces peuples font affez [68] diffimulez, nous l'auons laiffé aux trois Riuieres pour l'eſprouuer dauantage. Ce pauure homme nous faifoit compaſſion, car il preſſoit la larme à l'œil. Si ces compatriotes qui doiuent encor deſcendre ne l'eſbranlent point, nous le receurons: nous n'auons que trop de cœur pour luy, mais comme il eſt aagé, & par conſequent plus attaché à ſes volontez que les ieunes gens, nous auons peur qu'il ne ſe iette dans quelque débauche.

Au reſte, ie voy bien que ſi Dieu nous en donne beaucoup, nous ferons accablez; car au lieu d'un Seminaire, en voyla trois ſur pied dans peu de temps, l'un d'Algonquins, l'autre de Montagnets, & le troiſieſme des Hurons. On m'a donné ſept petits enfans, tant Montagnets qu'Algonquins, il les faut pouruoir: on m'en preſente encor 4. ou 5. autres pour mettre au Seminaire, & on m'a promis d'en amener encor au Printemps: ie ne ſçay comment ſatisfaire à tout cela, ie me trompe, la main de Dieu eſt grande, ſon cœur eſt plus grand que le noſtre, tous les ans il me ſemble que nous allons manquer de forces, & tous les ans ie voy croiſtre à proportion que les occaſions d'exercer la charité ſe preſentent. *Confide in Domino, & dabit tibi petitiones cordis tui* Nous luy demandons le ſalut de ces pauvres Sauuages, dont nous en auons quinze ſur les bras, qu'il faut nourrir & ſecourir plus particulièrement que les autres, auſquels il faut faire l'aumofne de temps en temps, iuſques à ce qu'ils ſoient en eſtat de tirer leur vie de la terre. Outre ceux-cy, on auoit donné deux enfans à Mon-

their belief, that I wish to believe in God, and to remain with them to be instructed." He drew out a Rosary, in our presence, that this young Seminarist had given him, as a sign that he wished to be a Christian. Nevertheless, as these peoples are rather [68] deceitful, we have left him at the three Rivers for further trial. This poor man aroused our compassion, for tears came to his eyes. If his countrymen, who are yet to come down, do not unsettle him, we will receive him. We have only too much feeling for him; but, as he is old, and consequently more attached to his desires than young men are, we are afraid that he may engage in some debauch.

Besides, I see plainly that if God gives us many of them, we shall be overwhelmed; for, instead of one Seminary, behold three of them started in a short time,—one for the Algonquins, another for the Montagnais, and the third for the Hurons. Seven little children, both Montagnais and Algonquins, have been given to me, and they must be provided for; 4 or 5 others have been presented to me to put in the Seminary, and they have promised to bring me more in the Spring. I do not know how to meet all this; I am mistaken, the hand of God is strong, his heart is greater than ours; every year it seems to me that we shall lack means, and every year I see them increase in proportion as the opportunities for exercising charity present themselves. *Confide in Domino, et dabit tibi petitiones cordis tui.* We ask him for the salvation of these poor Savages, of whom we have fifteen on our hands, who must be more carefully fed and assisted than the others, and to whom we must give alms from time to time, until they shall be in a condition to draw their sustenance from the earth.

fleur Gand, l'un defquels eft monté au Ciel apres fon Baptefme, il [69] fait efleuer l'autre avec vn grand amour, il rend bien d'autres fecours à ces pauvres peuples. Le fleur Oliuier a auffi deux petites filles Sauvages, & vn petit garçon, comme il eft icy Commis au Magazin de Meffieurs de la Nouvelle France, ie ne doute point que ces Meffieurs ne feruent de bras droit à la charité qu'ils exercent enuers ces ieunes plantes de l'Eglife de Dieu.

Besides these, two children have been given to Monsieur Gand, one of whom ascended to Heaven after his Baptism; the [69] other one he is having brought up with great and loving care. He gives a great deal of other help to these poor peoples. Sieur Olivier also has two little Savage girls, and a little boy. As he is a Clerk here in the Store of the Gentlemen of New France, I do not doubt that these Gentlemen use his right hand in the charities they practice toward these young plants of the Church of God.

CHAPITRE XI.

RAMAS DE DIUERSES CHOSSES.

LE iour de S. Barnabé nous auons eu vn tremblement de terre en quelques endroits, il se fit si bien sentir, que les Sauuages estoient bien estonnez de voir leurs plats d'efcorces se choquer les vns les autres, & l'eau fortir de leurs chaudieres. Cela leur fit ietter vn grand cry plein d'estonnement.

Voicy vne façon gentille de terminer vn procès. Vn Sauuage s'estant esloigné du païs pour ie ne scay quel fujet, sa femme se voyāt recherchée dans son absence, en espouse vn autre: quelques mois apres ce secondes nopces, le premier mary retourne & veut rauoir sa femme: l'autre ne la voulant pas rendre, les voyla en procès, le pere de cette femme iugea ce differēt en dernier ressort: il prēd vn baston, le porte vn peu loin, le fiche en terre, puis s'adresāt aux plaideurs, leur dit. Celuy qui rapportera le premier ce baston aura ma fille, eux de courre. La femme fut adiugée à celui qui auoit meilleures jambes, & le procès fut tellemēt [70] esteint, qu'il n'en fut plus parlé que pour rire. Ce traict est aussi gaillard que l'inconstāce dans leurs mariages nous causera de tristesse. Le lien si ferré qui tient l'homme & la femme sous vn mesme joug, aura bien de la peine d'y arrester les Sauuages. Messieurs de la Nouvelle France me semblēt auoir apporté quelque cōmencement de remede à ce malheur: veritablemēt ils font

CHAPTER XI.

A COLLECTION OF VARIOUS MATTERS.

ON St. Barnabas's day, we had an earthquake in some places; and it was so perceptible that the Savages were greatly surprised to see their bark plates collide with each other, and the water spill out of their kettles. This drew from them a loud cry of astonishment.

This is a fine way to end a lawsuit. A Savage having absented himself from home, for I know not what reason, his wife, being wooed in his absence, married another. A few months after these second nuptials, the first husband returned and wished to have her back again; the other one not consenting to give her up, a lawsuit results; the father of the woman decides the contention without appeal. He takes a stick, carries it a short distance away, and sticks it in the ground; then, addressing the litigants, he says, "He who shall first bring back that stick shall have my daughter," and tells them to run. The woman was assigned to him who had the better legs, and the suit was so entirely [70] settled, that it was never more spoken of except as a joke. This performance is as amusing as their inconstancy in marriage is cause for sadness. The bond, so strong, which holds man and wife under the same yoke, will be very hard to fasten upon the Savages. The Gentlemen of New France seem to me to have made some beginning towards correcting this evil; they are truly

loüables pour l'affection qu'ils portent au falut de ces pauvres peuples. I'apprend qu'ils ont donné cette année quatre arpens de terre defrichée à deux ieunes filles Sauuages qui se marieroient à quelques Chrestiens, fans preiudice du fecours qu'ils pourront dōner aux autres à l'aduenir. Ie les remercie de tout mō cœur de cette charité au nō de deux Neophytes à qui cette aumosne est desia destinée. Ce sont deux ieunes filles baptifées, dont les bons Anges ne feront pas ingrats enuers ces Messieurs. Vne honneste Dame dont on ne m'a point escrit le nom, a fait present d'une bonne piece d'argent pour marier aussi quelque fille Sauuage baptifée. Tout cela est desia appliqué. Dieu qui pouruoit aux petits oiseaux du Ciel, benira ces ames d'eslite, puis qu'elles prennent les interests de Iesus Christ son Fils en la personne de ces nouveaux enfans. Voila iustement les moiens de rendre les mariages des Sauuages stables & indissolubles. Car vn mary ne quittera pas si aisément vne femme qui lui apporte vn honeste dot, & vne femme ayant ses biens aupres de nos habitations Françoises, ne s'en esloignera pas facilement non plus que de son mary. Adioustez que s'estās donnez parole prez de nos Autels, la crainte des loix [71] les retiendra dans le deuoir. Les biens qu'on fait & qu'on procure à ces pauvres Neophytes, donne vn puissant empire sur eux à ceux qui les gouernent, & vne grande autorité à la foy Chrestienne pour se faire rendre obeïssance: En voicy vn exemple.

Quatre cabanes affligées de maladies, se voyant vn peu secouruës par nostre entremise, se sont assemblées en cōseil, où ceux qui sōt encor en fanté, ont cōclud qu'il falloit croire en Dieu, & auoir recours à

praiseworthy for the interest they take in the salvation of these poor peoples. I learn that they have this year given four arpents of cleared land to two young Savage girls who would marry Christians, without detriment to the help they may give to others in the future. I thank them with all my heart for this charity, in the name of the two Neophytes to whom this alms is already assigned. They are two young baptized girls, whose good Angels will not be ungrateful to these Gentlemen. A worthy Lady, of whose name I have not been informed, has made a present of a goodly sum of money, also to provide for the marriage of some baptized Savage girl. All this has already been thus employed. God, who provides for the little birds of Heaven, will bless these chosen souls, since they take up the interests of Jesus Christ, his Son, in the persons of these new children. This is the very best means to render the marriages of the Savages permanent and indissoluble. For a husband will not so readily leave a wife who brings him a respectable dowry; and a woman, having her possessions near our French settlements, will not readily leave them, any more than her husband. Add to this that having given their word at our Altar, the fear of the law [71] will hold them to their duty. The good that is being done and procured for these poor Neophytes gives a powerful influence over them to those who govern them, and strong authority to the Christian faith in making them render obedience to its laws. Here is an example of this:

Four cabins afflicted with sickness, finding themselves somewhat relieved through our agency, assembled in council, where those who were still in

sa bonté. Voila la premiere assemblée qu'ils ont faite entre eux purement pour la Foy, d'autât plus remarquable, qu'en même temps Mr nostre Gouverneur nous parloit de les secourir fortement, & pour la foy & pour leur maladie; si bien qu'eux & nous sans sçauoir rien l'un de l'autre, estions assemblés pour le même sujet. Depuis ce temps-là ils n'ont point manqué, tant qu'ils ont esté proches de nos demeures, de venir tous les iours soir & matin à la Chapelle pour prier Dieu, & pour estre instruits en sa doctrine. J'apprend que Makheabichtichi8 parla le premier en ce conseil, & dit; Mes compatriottes, j'ay presté l'oreille vn lōg temps aux Peres, ce qu'ils m'ont enseigné est tres-bon: ie leur auois promis de croire en Dieu, j'ay manqué de parole, j'en suis marry: c'est à ce coup qu'ils feront preuue de ma constāce. Sus, rangeons nous tous sous la protection de celui qui a tout fait; ne perdōs point courage, si quelqu'un de vous luy promet de croire en luy, qu'il tienne sa parole, & n'imite pas mon inconstance. En fuite de ces bōnes resolutions, les Sauuages de ces quatre cabanes se trouuerent tous en [72] nostre maison le iour de la glorieuse Assomption de la Vierge, afin d'assister à la processiō que nous fîmes pour recognoistre cette grande Princeesse comme Superieure & protectrice de l'un & l'autre France, selon les saintes affections de nostre bon Roy, & encor pour benir Dieu de ce qu'il a pleu à sa bonté de luy dōner vn enfant de miracle & de benedictiō. Mr nostre Gouverneur n'oublia rien de toute la magnificēce possible pour honorer cette processiō. Il faisoit beau voir vne escoüade de Sauuages marcher apres les François avec leurs robes peintes, & figurées, tous deux à deux, & fort modeste-

health concluded that they must believe in God and have recourse to his goodness. This was the first assembly they have held among themselves purely for the Faith, and all the more remarkable as at the same time Monsieur our Governor was talking with us about aiding them vigorously, as regarded both the faith and their sickness; so that they and we, without knowing anything about each other's movements, had assembled for the same purpose. Since that time they have not failed, whenever they have been near our dwellings, to come to the Chapel every evening and morning, in order to pray to God and to be instructed in his doctrine. I learn that Makheabichtchiou was the first to speak in this council, saying, "My countrymen, I have been listening for a long time to the Fathers; what they have taught me is very good. I promised them to believe in God; I have failed to keep my word, but I am sorry for it; it is at this time that they shall prove my constancy. Come, let us range ourselves under the protection of him who has made all; let us not lose courage; if any of you promise to believe in him, keep your word, and do not imitate my inconstancy." In consequence of these good resolutions, the Savages of these four cabins were all present in [72] our house on the day of the glorious Assumption of the Virgin,—in order to take part in the procession that we made, to acknowledge this great Princess as Superior and protectress of both old and new France, according to the holy desires of our good King; and, besides, to bless God that it has pleased his goodness to give her a child of miracle and of blessing.¹⁵ Monsieur our Governor overlooked nothing of all the magnificence that could be displayed, to do honor to

ment. Les hayes de foldats en diuers endroits les faluent de moufquetades, les canons qui eftoiēt fur la terre & fur l'eau, iouians vn bel ordre, cauoient ie ne fçay qu'elle refiouiffance, accompagnée d'une faincte deuotiō que tous offroient à Dieu pour l'accompliffement des deffeins de noſtre grand Roy, & pour le falut de ces peuples. En ce meſme tēps trois iongleurs ou forciers, nous apportèrent cinq tambours, dont ils s'eſtoiēt feruis dans leurs Sabbats, proteſtans par cette action qu'ils abandonnoient le party de Belial pour fuiure Ieſus Chriſt. Comme ce Chapitre n'eſt qu'un ramas de diuerſes choſes qui n'ont point de liaiſon, il contiendra quelques articles bien differens les vns des autres: voicy vne nouuelle affez faſcheuſe.

Le Pere Hieroſme Lalemant nous ayant quitté pour aller aux Hurons, fit rencōtre en chemin de quatre cabanes d'Algonquins de l'Iſle, les Hurons qui les menoient mettans pied à terre, entrèrent dans l'une de ces cabanes, & le Pere ſe [73] retira à part pour prier Dieu; mais on le fit bien-toſt appeller, & on luy fit ſigne qu'il ſe mit aupres d'un certain Sauvage de mauuaiſe façon. Celuy-cy voyant le Pere, entrer en cholere, & ſe plaint de ce qu'un François paſſé par là depuis peu de iours, auoit ſaigné l'un de ſes malades, dont la mort s'en eſtoit enſuiuiſſe: Là deſſus ſe mettant en humeur & en furie, il me monſtre vn licol, & vne hache (dit le P. qui m'a reſcrit toute cette tragi-comœdie) me faiſant ſigne qu'il failloit mourir! En fuitte il diſpoſe ce cordeau par vn nœud courant, & avec vn action de furieux & d'enragé, il me prend la teſte avec les deux mains pour me la faire paſſer dans ce licol; ie l'arreſte avec la main, luy faiſant entendre mon innocēce le mieux qu'il

this procession. It was a beautiful sight to see a company of Savages marching behind the French, in their painted and figured robes, two by two, and very modestly. The lines of soldiers in different places saluting them with musket-shots, and the cannons which were upon land and water being fired in excellent order, caused an indescribable rejoicing, accompanied by a holy devotion, which all offered to God for the accomplishment of the designs of our great King, and for the salvation of these peoples. At the same time three jugglers or sorcerers brought us five drums, which they had used in their Orgies, protesting by this act that they abandoned the party of Belial to follow Jesus Christ. As this Chapter is only a collection of various matters that have no relation, it will contain articles on very different subjects. Here is a rather unpleasant piece of news:

Father Hierosme Lalemant, having left us to go to the Hurons, encountered on the way four cabins of the Algonquins of the Island. The Hurons who were conveying them, having gone ashore, entered one of these cabins, and the Father [73] withdrew to one side to pray to God. But they soon called him, and motioned him to take his place near a certain evil-looking Savage. This man, perceiving the Father, fell into a rage, and complained that a Frenchman who had passed that way a few days before had bled one of his sick people, and death had followed. "Thereupon, becoming angry and enraged, he showed me a halter and a hatchet" (says the Father, who wrote to me all about this tragic comedy), "making me a sign that I must die! Finally, he arranged this cord with a running knot; and with a furious and violent gesture he seized my head with

m'estoit possible. Luy se mocquant de tout cela, deuenoit tousiours plus furieux, & leuant la hache, me donne à entendre que si ie ne finissois par l'un, ie finirois par l'autre. Voyant que le colet de ma sotanne l'empeschoit de m'estrangler, il s'efforça de la degraffer. Dans cette contraste nos Hurons petunoiet sans dire un seul mot; deux de nos François qui estoient hors la cabane coururent aux armes, mais ie les arrestay de peur de plus grand malheur, les aduertissant qu'ils agissent plustost avec les Hurons qui nous auoient pris en leur protection & fauuegarde. Enfin ce barbare fit sortir nos Hurons de sa cabane, & me tirant par un pied, me retint prisonnier pour m'expedier. Les Hurons venoient par fois regarder dans la cabane ce qu'on y faisoit, disans qu'ils demeureroiet là toute la nuict, pour auiser à ce qu'ils auoient à faire, se portans pour respondant de ma [74] personne, au cas qu'on me voulut deliurer; ce qui fit que ce barbare me lascha. Je m'en retournay dire mon breuiere, & nos Hurons s'en vont au conseil, dans lequel ils arrestet de faire des presens à cet homme forcené; ils le font venir en leur cabane, pour luy donner des haches & vne lame d'espee: Le plus âgé de nos Hurons leuant ces haches l'une apres l'autre, s'escrioit à chacune; Voila pour deliurer les François qui sont avec nous. Ce barbare ayant regardé toutes ces haches, dit; La pensee de tuer les François commence à fortir de mon esprit; mais à ce que ie fois content, & qu'elle forte toute à fait, il me faut encore vne chaudiere: ne s'en trouuant point, il demande en la place vne chemise; on la luy donne, alors il tesmoigna d'estre parfaitement content; & se faisant apporter un plat d'écorce plain d'eau, il en

both his hands to compel me to pass it into this noose. I stopped him with my hand, explaining to him my innocence as best I could. He ridiculed all this, became still more enraged, and raising his hatchet, gave me to understand that if I did not perish by the one I would by the other. Seeing that the collar of my gown prevented him from strangling me, he tried to unhook it. During this struggle, our Hurons smoked without uttering a word; two of our Frenchmen who were outside the cabin hastened to arm themselves, but I stopped them for fear of a greater misfortune,—advising them rather to negotiate with the Hurons, who had taken us under their protection and safe guidance. Finally, this barbarian made our Hurons leave his cabin; and, holding me by one foot, kept me a prisoner, with the intention of despatching me. From time to time, the Hurons came and looked into the cabin to see what was going on, saying that they would remain there all night to consider what was to be done, holding themselves responsible for my [74] person, in case he consented to release me; this caused the barbarian to let me go. I returned to say my breviary; and our Hurons went into council, where they decided to make presents to this madman,—sending for him to come into their cabin, to give him hatchets and a javelin-blade. The oldest of our Hurons, raising these hatchets one after the other, said with each one, ‘This is to free the Frenchmen who are with us.’ This barbarian, having looked at all these hatchets, said, ‘The idea of killing the Frenchmen is beginning to go out of my mind; but that I may be satisfied, and that it may go out altogether, I must have a kettle besides.’ There being none forthcoming, he asked for a shirt

laue sa face & ses yeux, puis aualant le reste; voila; dit il, pour effuyer mes larmes & chāger mon visage; voila pour aualer toute l'amertume & le fiel de ma cholere; ie ne fuis plus fasché. Là dessus s'en va emportant les prefens. Estant de retour en sa cabane, il enuoya la chair d'un Castor à nos gens pour tesmoignage de reconciliation. Nos Hurons m'ont fort pressé descrire cette histoire à Monsieur le Gouverneur; Le desplaisir qu'ils ont de ce qui s'est passé en a tellement irrité l'un d'eux, qu'il pensa tuer ce barbare d'un coup de hache le lendemain matin. Il ne m'est pas possible d'escrire davantage, les Maringuois ou cousins me massacrent à milliaffe, ne me donnant pas la permission d'escrire vne seule syllable sans douleur. C'est bien à ce coup qu'il me faut pardonner [75] si i'escri mal, & m'excuser aupres de Mōsieur le Gouverneur, dont ie ne vous puis dire la charité pendant que i'ay eu l'hōneur d'estre avec luy. C'est l'invariable, & tousiours luy-mesme, & tousiours l'incomparable. Dieu le benisse à iamais. Tout cecy est tiré des lettres du Pere. Je me promets bien que Monsieur le Cheualier de Montmagny ne manquera pas d'arrester l'orgueil de cét Infulaire.

Le Pere Le Moine que nous enuoyons aussi aux Hurons a couru vne autre fortune nō moins dangereuse. Ses gens ayāt gaspillé les viures qu'ō leur auoit donné, voir mesme en ayant vëdu vne partie aux Algonquins, desembarquerent le Pere & deux Francois qui estoient avec luy. D'autres François descendans des Hurons se trouuerent à ce beau rencontre; & comme ils tâçoient ces barbares de n'auoir pas conserué leurs viures, ils repartirent qu'ils estoiet courageux, & qu'ils passeroient bien huict iours sans manger. Ces

instead; one was given to him, and he declared that he was perfectly satisfied; then, causing a bark dish full of water to be brought to him, he washed his face and eyes, and, swallowing the rest, 'This,' said he, 'is to wash away my tears and to change my countenance; this is to swallow all the bitterness and gall of my anger; I am no longer angry.' Thereupon he went away, taking with him his presents. Having returned to his cabin, he sent the flesh of a Beaver to our people as an evidence of reconciliation. Our Hurons urged me strongly to relate this story to Monsieur the Governor. The anger they felt at what had taken place so irritated one of them that he almost killed this barbarian, the next morning, with a blow of his hatchet. It is impossible to write any more, as the Mosquitoes or gnats are attacking me by the thousands, not allowing me to write a single syllable without pain. So for this time you must pardon me [75] if I write badly, and excuse me to Monsieur our Governor, whose charity, while I have had the honor of being with him, I cannot describe to you. He is invariable,—always himself, and always incomparable. May God bless him forever." All this is taken from the Father's letters. I promise myself that Monsieur the Chevalier de Montmagny will not fail to curb the pride of this Islander.

Father Le Moine,¹⁶ whom we are also sending to the Hurons, met with another adventure, not less dangerous. His people having wasted the food that had been given them, and having even sold some of it to the Algonquins, put on shore the Father, and two Frenchmen who were with him. Other Frenchmen, who were going down from the Hurons, hap-

François fierent donner au Pere vn peu de bled & de farine d'Inde pour viure dans le grand desert où il estoit abandonné, en attédant que l'vn des canots qui descendoieût le prit en repassant. Le pauvre Pere m'escriuit son defastre en peu de mots.

Je ne sçay si mes pechez me ferment la porte au pays que i'ay tant desiré; mais quoy que s'en foit, me voila dégradé & delaisié à vne pointe de fable au delà de la petite nation des Algonquins, n'ayât point d'autre maison que le grand monde: Il n'y a que trois iours que l'vn des canots qui portoit nostre petit bagage tourna dans l'eau; Nos paquets furent emportées par le courât, nous en repechâmes [76] vn avec grande peine, l'autre fut perdu; Dieu soit beny de tout.

I'ay desia dit cōme le Pere qui remenoit les Seminaristes. Hurōs, auoit aussi perdu sō equipage dans le mesme chemin. Si les Sauvages se riēt dedās leurs pertes, nous ne de deuōs pas pleurer dedās les nostres, puisq; Dieu les sçaura biē reparer.

Le Pere du Perron qui monte aussi là haut aura peut-estre vn plus heureux succés que ces trois premiers, sa gayeté à son depart, & l'honneur que luy fit Monsieur nostre Gouverneur aussi-bien qu'aux autres, ietta les Sauvages dās vne allegresse qui nous promet quelque chose de bon; celuy qui le mene nous dit en s'embarquant: Je suis Capitaine, il ne peut arriuer aucun mal au Pere en ma presence, ils nous promirent de prendre en passant le Pere le Moine, & les François qui estoient avec luy.

Voicy vn bout de lettre du Pere que i'ay laissé à la residence de S. Ioseph, où les Sauvages se rendent sedentaires. Apprenant qu'une barque mōtoit aux

pened to be present on this fortunate occasion; and when they chided these barbarians for not having kept their provisions, the latter replied that they were courageous, that they could easily pass a week without eating. These Frenchmen made them give the Father a little corn and Indian meal to live upon, in the great desert where he had been abandoned, while waiting until one of the canoes that was going down should take him on its way back. The poor Father wrote me about his misfortune in a few words:

"I do not know whether it is my sins that close to me the gate of the country I have so greatly desired; but at all events here I am, stripped and forsaken, on a point of sand beyond the petite nation of the Algonquins, with no other house than the great world. Only three days ago, the canoe that carried our little baggage upset in the water, and our packages were carried away by the current; we fished up [76] one of them with a great deal of trouble, but the other was lost. God be blessed for all."

I have already told how the Father who was taking back the Huron Seminarists also lost his baggage, traveling over the same route. If the Savages laugh at their own losses, we should not weep over ours, since God can fully retrieve them.

Father du Perron,¹⁷ who is also going up there, will perhaps be more successful than his three predecessors. His cheerfulness at his departure, and the honor shown by Monsieur our Governor to him as well as to the others, put the Savages into so good a humor that it promised us good results. The one who took him said to us, in embarking, "I am Captain; no harm can happen to the Father in my presence." They promised us that they would take up,

trois Riuieres; ie dy aux Sauuages, que voulez-vous que i'escriue au Pere le Ieune par la barque qui doit monter là haut. Tu luy manderas, me respondirent-ils vniuerfellement, que nous desirons tous croire en Dieu, que nous voulons tous estre baptifez, & que nous le prions qu'il retourne au plustost ça bas pour nous donner le Baptesme. Ayant receu cette response, ie me retiray plein de consolation; n'en auois-je pas bien fuit? Ce font les propres mots du Pere. Si tost que ie suis descendu à Kébec, ces bon Sauuages me vindrent voir, les Chrestiens se confesserent [77] & cōmunierent ceux qui ne font pas encore baptifez me presserent de leur dōner le Baptesme; Le mesme Pere m'escriuit vne autrefois en ces termes Makheabichtichiou, Pigarouich, Ouchekouetou, & plusieurs autres Sauuages font arriues à S. Ioseph: mettant pied à terre, ils font venus droit en ma chambre pour les conduire en la Chapelle, afin de remercier Dieu de ce qu'il les auoit conferuez dans leur voyages; ne m'ayant point trouué, ils ont esté prier vn autre de nos Peres qui estoit icy, lequel s'excusant sur le peu de connoissance qu'il a de la langue, ils ont pris Paul le bon aueugle, l'ont mené à la Chapelle, & l'on[t] fait prier Dieu. Ce bon Neophyte leur a fait faire les prieres qu'il recite soir & matin. Que pouuez-vous esperer dauantage des Sauuages? On croyoit que ces pauvres errans feroient les derniers à se ranger, & ils se presentent des premiers, aidez-les à cultiuer la terre, & à se loger, & vous les aurez tous.

Le Pere Charles Lalemant qui passe en France pour nos petites affaires au lieu du Pere Quentin, qui a

on the way, Father le Moine and the Frenchmen who were with him.

Here is part of a letter from the Father whom I left at the residence of St. Joseph, where the Savages are forming a settlement: "Learning that a bark was going up to the three Rivers, I said to the Savages, 'What do you wish me to write to Father le Jeune, to send by the bark that is going up there?' 'Thou wilt send him word,' they all answered, 'that we all desire to believe in God, that we all wish to be baptized, and that we pray him to come down here again as soon as possible, to give us Baptism.' Having received this response, I withdrew, greatly comforted; had I not good reason to be?" These are the very words of the Father. As soon as I went down to Kébec, these good Savages came to see me; the Christians confessed [77] and took communion, and those who were not yet baptized urged me to give them Baptism. The same Father wrote me another time in these words: "Makheabichtichiou, Pigarouch, Oucheskouetou, and several other Savages have arrived at St. Joseph. As soon as they stepped on shore, they came directly to my room for me, to take them to the Chapel, in order to thank God that he had preserved them in their voyages; not finding me, they entreated another of our Fathers who was here; but, as he excused himself upon the plea of knowing so little about the language, they took Paul, the good blind boy, led him to the Chapel, and made him pray to God. This good Neophyte had them offer the prayers that he says evening and morning. What more can you expect from Savages? It was thought that these poor wanderers would be the last to fall in line, and they present themselves first.

esté enuoyé à Miskou, dira de bouche ce que ie ne puis coucher sur le papier sans lōgueur.

Il est temps de tirer à la fin; Je croy que ie n'ay point contreueu à la resolution que i'auois prise d'estre court, puisque i'obmets quantité de choses de peur d'estre long. J'auray cette consolation cette année que disant peu, il se gliffra peu de fautes sous le rouleau de la presse.

La Relation de l'année passée en est remplie: il faut que i'ë conte vne pour inuiter l'Imprimeur à prendre quelque jalousie de son ouurage. Au [78] Chapitre 8. page 145. où il s'agist de quelque prise que i'eus avec vn forcier; au lieu de me seruir d'exorcismes contre le diable, l'Imprimeur me fait seruir d'une espee. Voicy ce que i'auois couché dans l'original. En effet i'auois deffein de me seruir d'une espee d'exorcismes, l'Imprimeur a mis; En effect i'auois deffein de me seruir d'une espee deormais. Je vous confesse que ce beau rencontre m'a fait rire. Quand on parle de si loing, on ne fait pas si bien entendre ses pensees, l'escriture est vne parole muette, qui se change aussi facilement, qu'il est aisé de prendre vn Caractere pour vn autre: on fait dire à vn enfant ce qu'on veut quand son pere est absent. C'est assez pour ce coup.

Cependant nous demanderons à Dieu sa grande benediction pour ces ames d'élite, qui par leurs mains & par leurs vœux attirent nos pauvres Sauvages à Iesus-Christ. Nous coniurons tous V. R. & tous nos Peres & nos Freres de sa Prouince, de ioindre vos prieres avec les nostres, afin que nostre recognoissance aupres de Dieu attire les graces & les faueurs du Ciel, & sur nostre Colonie, & sur nos Neophytes, & sur ces

Help them cultivate the land, and give them a place to lodge, and you will have them all."

Father Charles Lalemant, who is going to France to look after our little affairs instead of Father Quentin, who has been sent to Miskou, will relate verbally what I cannot record upon paper without tediousness.

It is time to draw to a close. I do not think I have infringed upon the resolution I made to be brief, since I omit many things lest I be tedious. I shall have this consolation this year, that, in saying little, few faults will slip under the roller of the press.

The Relation of last year is full of them; I must mention one of them, in order to induce the Printer to take some pride in his work. In [78] Chapter 8, on page 145,—where some quarrel I had with a sorcerer is in question,—the Printer makes me, in place of employing exorcisms against the devil, use a sword. This is what I wrote in the original: "In fact I intended to employ a sort of exorcism;" the Printer made it: "In fact, I intended to use a sword hereafter." I must confess that this pretty witticism made me laugh. When one speaks from so great a distance, his thoughts are not so well understood. Writing is a mute language, which is so easily changed that it is easy to take one Character for another; a child is made to say whatever one wishes, when its father is absent. This is enough for this time.

Meanwhile, we shall ask God for his great blessing upon those elect souls, who with their hands and their vows draw our poor Savages to Jesus Christ. We all conjure Your Reverence, and all our Fathers and Brethren of your Province, to join your prayers with ours,—that our acknowledgments to God may draw down mercies and favors from Heaven, upon

pauvres peuples, & sur les enfans, lesquels se professent tous en general, & moy en particulier; ce que ie fais de tout mon cœur.

DE V. R,

Tres-humble & tres-obligé seruiteur
selon Dieu PAVL LE IEVNE.

*Aux trois Rivières en la Residence de
la Conception, ce 25. d'Aoust 1638.*

our Colony, upon our Neophytes, upon these poor tribes, and upon your children, who all profess themselves in general, and I in particular, what I am with all my heart,

YOUR REVERENCE'S

Most humble and greatly obliged servant
in God, PAUL LE JEUNE.

*From the three Rivers, at the Residence of
la Conception, this 25th of August, 1638.*

BIBLIOGRAPHICAL DATA: VOL. XIV

XXIX

For particulars of this document, see Vol. XI.

XXX

The *Relation* of 1638 (Paris, 1638), is a composite, although for convenience classed by bibliographers as Le Jeune's. His *Relation* proper, as superior of the Jesuit missions in New France, occupies Part I. of the document. It is addressed to the provincial at Paris, and signed at Three Rivers, August 25, 1638. Part II. consists of the usual Huron *Relation*, rendered by Le Mercier to Le Jeune, and is dated at Ossossané, June 9, 1638.

For the text of this document we have had recourse to the original printed *Relation* (first edition), at Lenox Library, which is there designated as "H. 69," because described in Harrisse's *Notes*, no. 69.

Collation (H. 69). Part I.: Title, with verso blank, 1 l.; "Table des Chapitres," pp. (2); text of Le Jeune (11 chaps.), pp. 1-78. Part II. (separately paged): Half-title, with verso blank, 1 l.; text of Le Mercier (Huron *Relation*, 10 chaps.), pp. 1-67 (misnumbered 76); "Extraict du Priuilege du Roy" (dated Paris, Dec. 14, 1638), and "Permifsion du P. Prouincial" (dated Paris, March 26, 1638), on verso of p. 67. Page 12 of Le Jeune is mispagcd 2. Harrisse's line-title of this edition is incorrect.

There is a second edition of this *Relation*, known as "H. 70," and it collates as follows:

Relation | de ce qvi s'est passé | en la | Novvelle
 France | en l'année 1638. | Enuoyée au | R. Pere
 Provincial | de la Compagnie de Iesvs | en la Prouince
 de France. | Par le P. Pavl le Ievne de la mefme
 Compagnie, | Superieur de la Refidence de Kébec. |
 [*Cut, with storks*] | A Paris, | Chez Sebastien Cra-
 moisy Imprimeur ordinaire du Roy, ruë faint
 Jacques, | aux Cicognes. | M. DC. XXXVIII. | Avec
 privilege dv roy. | Title, with verso blank, 1 l.;
 "Table des Chapitres," pp. (2); text of Le Jeune,
 pp. 1-78; half-title, with verso blank, 1 l.; text of
Huron Relation, by Le Mercier, pp. 1-67, with
 Privilege and Permission on the verso of p. 67. In
 Le Jeune's *Relation*, pp. 23 and 35 are misnumbered
 2 and 3, respectively.

That the second edition is an entire reset, is evidenced by variations on every page, in the head-lines, line-endings, spelling, contractions, and typographical arrangement. The following particulars will be sufficient to enable collectors to distinguish between the two editions. In the first edition, the fifth line of the title-page is in larger type than in the second edition, and while in the former the eighth line ends with "en," in the latter it ends with "IESVS." Le Jeune's baptismal name is spelled "PAVLE" in the first edition, but "PAVL" in the second. Other differences, mainly of punctuation, may upon comparison be noticed in the title-pages. The head ornament to the "Table des Chapitres" consists of seventeen parts in the first edition, and of eighteen parts, equally divided, in the second edition. The initial *R* is much larger in the first edition than in the other. In the Permission (which bears an earlier date than either of the Relations), the signature,

misprinted "BSTIENNE EINET" in the first edition, is corrected to "ESTIENNE BINET" in the second edition. We have noticed many more differences or corrections, as, *e.g.*, "de ceste perfecutions" changed to "de ceste perfecution," and "toufjour" to "touf-jours."

Harrisse's *Notes*, p. 62, mentions a Latin version "dans le recueil du P. Trigaut" (Cologne, 1653). He doubtless here refers to the following Latin work, in 12mo, 60 pp.:

Progressvs Fidei | Catholicae | in Novo Orbe. | I. |
Jn Canada, Sive | Noua Francia. | II. | Jn Cochin
China. | III. | In magno Chinensi | Regno: | De quo
R. P. Nicolaus Trigautius | Societ. Iesv libris V.
copiosè & accuratè | scripsit. | . . . | Coloniae
Agrippinae, | Apud Joannem Kinchium sub | Mono-
cerote veteri. | Anno M.DC.LIII. | Permissu Supe-
rior. & Priuil. S. C. M. general. |

As the name of Trigaut appears so prominently upon the title, the authorship of the entire work has, in several catalogues, been attributed to him. A close examination of the phraseology, however (note the colon in the eleventh line), reveals that he is actually accredited only with Part III. The book is merely a compilation: Part I. is a rather free translation into Latin, in condensed form, of the *New France Relation* of 1648-49, by Ragueneau, which had originally been published in Paris, in 1650. On p. 3 of the work it is called "Excerpta ex Relatione." Doubtless both Parts II. and III. are by Trigaut, who was a Jesuit missionary to China, and in his later years an author of several publications relating to that field; he died in 1628, twenty-five years before this Cologne compilation. In making the above ref-

erence, Harrisse appears, curiously, to have confounded the *Relation* of 1638 with that of 1648-49; it is evident, also, from the style of his citation on p. 96 of the *Notes*, that he had not examined the *Progressus Fidei*, but had taken his title at second-hand. It is a very rare book, the only copy known to us being in the Brown Library.

Copies of the *Relation* of 1638 are in Brown (first edition), Harvard College (second edition), Lenox (both editions), and New York State libraries; in Laval University, Quebec (second edition), and in the British Museum (first edition).

For further references, see Harrisse, nos. 69, 70, 99, and p. 62; Sabin, vol. x., nos. 39954, 39955, and vol. xvi., p. 538. Also, the following sales catalogues: Dufossé's *Librairie Américaine*, n.s., xxi^e année, no. 2898, copy offered for 300 fr. (he has also offered copies of late years at 170 to 225 fr.); Dodd, Mead & Co., April, 1896, no. 42, copy of second edition (a Lenox duplicate) offered for \$50; O'Callaghan, no. 1217, second edition, but called there "first issue," sold for \$45; Harrassowitz (1882), no. 25, priced at 125 marks.

NOTES TO VOL. XIV

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 7).—Concerning the Bissiriniens (Nipissings), see vol. v., note 19 (but for “winter” read “summer”).

2 (p. 9).—For sketches of the Agniers (Mohawks) and the Andastes, see vol. viii., note 34, pp. 300, 301.

3 (p. 13).—The small village of Arendaonatia, although in Tiny township, was at some distance from the main trail connecting the mission towns north and south.—A. F. HUNTER.

4 (p. 17).—Regarding the separation here referred to, see vol. x., pp. 279, 281, 307.

5 (p. 27).—*Ekhiondaltsaan*: see vol. xii., note 7.

6 (p. 33).—Angouteus is probably a misprint for Angoutenc (vol. xiii., note 15).

7 (p. 39).—Sonontouan was the chief town of the Seneca tribe (vol. viii., notes 21, 35).

8 (p. 81).—This game of the dish is described by Brébeuf in vol. x., pp. 187, 189.

9 (p. 99).—*Cheveux relevez*: a sedentary tribe living west of the Petun or Tobacco Nation, according to Champlain's map of 1632. The latter visited (1615) this people,—to whom he gave the above name, on account of their peculiar mode of dressing the hair,—and describes them at some length (*Voyages*, Laverdière's ed., pp. 512, 513, 546–548), praising their enterprise, industry, and uncommon domestic neatness. They were then at war with the Fire Nation (Mascoutins), in which they were assisted by the Neutrals. Sagard (*Canada*, p. 199) mentions the same tribe, under their Huron appellation, *Andatahouats*; this name is derived from *ondata* (“wood” or “forest”), thus signifying “the people of the forest.” Sagard also met (p. 197) some Indians “of the *gens du bois*, a distant tribe, far towards the Southern sea, dependent on the *Cheveux relevez*, and, as it were, the same people.” Laverdière (*Champlain*, p. 512), says: “From the word *Ondatahouat* is formed *Outaouat*, or Ottawa—the name by which all the Upper Algonquins were afterward designated. . . . Champlain, in his large map of 1632, places them west of the Petun nation, which leads to the be-

lief that they occupied the long point that juts into Lake Huron, toward the Manitoulin islands. On the other hand, the *Relation* of 1640 locates on those very islands the Outaouan, 'people who came from the tribe of Cheveux-Relevés.' This agrees with the *Relation* of 1671, where it is said (chap. ii., art. iii.) that the island of Ekaentoutan (Manitoulin) was formerly the land of the Outaouais; and with Nicolas Perrot, who calls that island 'the island of the Outaouaks' (*Mémoire*, Tailhan's ed., p. 126). Du Creux's map also locates the Cheveux-Relevés on Manitoulin.

All these citations would indicate that a Southern group of Algonkin clans—tillers of the soil, and marked by habits and customs somewhat different from those of the Northern—were, at a very early date, dwelling in the region between Lake Huron and the western end of Lake Ontario; but that during the first half of the seventeenth century—driven northward by the frequent attacks of the fierce Iroquois—they retreated to the southern shore of Georgian Bay, thence to the long peninsula N. W. of Owen Sound, and finally to the Manitoulin Islands and to the mainland north of Georgian Bay.

A. F. Hunter supplies the following information: "The Ottawas of Manitoulin Island still form the greater part of the mixed Indian population there. They appear to have received more fugitive Hurons, after the dispersion of that people, than did any other Algonkin nation. The unusually large stature of many individuals among the modern Ottawas, compared with that of other Eastern Algonkins, would seem to support this view." A history of this tribe has been published, by an Ottawa chief, A. J. Blackbird,—*History of the Ottawa and Chippewa Indians of Michigan* (Ypsilanti, Mich., 1887).

10 (p. 111).—For sketch of Le Mercier, see vol. viii., *note* 11.

11 (p. 127).—For sketch of the Duchess d'Aiguillon, see vol. viii., *note* 62.

12 (p. 127).—Noël Brulard (or Brulart), chevalier de Sillery, descended from an old and noble Burgundian family, was born at Paris, Dec. 25, 1577. At the age of eighteen, he was sent to Malta, where he served twelve years, gaining much renown as a military officer, and high rank among the Knights of St. John (vol. xi., *note* 3). Returning to France, he received the commandery of Troyes, with an annual income of 40,000 livres. He was sent as ambassador to Madrid (1614) and to Rome (1622), and held important State offices; his rank, wealth, and military renown rendered him for many years a personage of distinction at the French court. In the midst of this brilliant career (1625), he renounced the world and embraced the religious life,—probably led thereto by the influ-

ence of his friend, Vincent de Paul,—and was ordained a priest at the age of 57 (1634). By a special dispensation from Rome, he was, however, allowed to retain possession of his still great fortune, that he might personally expend it in pious and charitable works. He was especially interested in Le Jeune's project for rendering sedentary the wandering Indian tribes; and in 1637 he gave to the Jesuit missions in Canada the funds for establishing at Sillery (named for its benefactor) their colony of Indian neophytes—the first in New France of those “reductions” which had already rendered the missions in Paraguay so flourishing (vol. xii., *note* 28). Garneau says (*Canada*, vol. i., p. 132) that the commander de Sillery was interested in Canada, and induced to join the Hundred Associates, by another member of his order, Isaac de Razilly (vol. viii., *note* 2). Brulard gave liberal aid also to other mission enterprises in New France; and he lavished his wealth on the charitable undertakings of Vincent de Paul. His death occurred Sept. 26, 1640.

Other members of the Brulard family were notable both in civil and religious affairs. The father, Pierre, was a magistrate, highly esteemed by Henry IV. Noël's eldest brother, Nicolas, marquis de Sillery, was appointed by that monarch (1607) chancellor of France and Navarre, and was interested in Canadian affairs. The second son, François, caused a Jesuit college to be built at Rheims, and was an archdeacon in the Church. A third brother, Jean Baptiste, was a Capuchin priest, and became commissary general of the houses of his order in France. A sister, Catherine, was for many years abbess of Longchamp, near Paris; and another sister founded a religious order (the Hospital Nuns of St. Augustin) at Paris.—See Sulte's *Can.-Français*, vol. ii., pp. 63, 64, where he gives a sketch condensed from the Abbé Bois's *Le Chevalier de Sillery* (Quebec, 1871). Cf. Rochemonteix's *Jésuites*, vol. i., pp. 246–248.

13 (p. 225).—*Porc-épic* (Porcupine): the French translation of *Kakouchac*, the name (in their own dialect, and referring to the great abundance, in that region, of porcupines—*Erethizon dorsatus*) of a tribe dwelling on the banks of Lake St. John. In July, 1647, the Jesuit De Quen (vol. viii., *note* 15) made a journey up the Saguenay from Tadoussac, to visit this tribe, whom he found receptive to the faith, and most hospitable to himself; in his letter describing this voyage (*Relation* of 1647, chap. xii.), he states that he “was the first Frenchman who had set foot on their soil.” In September, 1671, Charles Albanel halted a few days among this people, on his way to Hudson's Bay; he says of them (*Relation* of 1672, chap. vi.): “The Inhabitants have been greatly diminished in numbers by the late wars they have carried on with the Iroquois, and by the smallpox, which is the pest of the Savages: now they are beginning

to rehabilitate themselves through people from outside tribes, who, since the peace, resort there from many quarters."

14 (p. 225).—Regarding the Petite Nation, see vol. v., *note* 56.

15 (p. 265).—*A child of miracle and blessing*: the birth of the Dauphin was considered miraculous. Anne of Austria had despaired of giving the king a son and heir; she therefore made a vow to her patroness, Ste. Anne. After the birth of the Dauphin, Anne, in fulfilment of her vow, sent *ex voto* gifts to the shrines of Ste. Anne d'Auray, in Brittany; Ste. Anne d'Apt, in Provence; and Ste. Anne de Beaupré, near Quebec. To the last-named, she sent a chasuble worked by her own hands, which is still to be seen in that shrine.—CRAWFORD LINDSAY.

16 (p. 271).—Simon le Moyne, at the age of eighteen, entered the Jesuit novitiate at Rouen, Dec. 10, 1622; his studies were pursued here, and at Clermont and La Flèche, and he was an instructor at the Rouen college during 1627–32 and 1636–37. While a student at Clermont, he was an active member of the "league of prayer for the Canadian mission," to which belonged Le Jeune, the Lalemants, and many others. Assigned to the mission in Canada, he went thither in the spring of 1638, and at once departed to the Huron country; by that people he was surnamed *Wane*. In the following year, he began (with Daniel) a mission among the Arendarhonons (vol. viii., *note* 24), that of St. Jean Baptiste; and for several years was in charge of this mission and of that at Teanaustayé (St. Joseph). After the dispersion of the Hurons, he probably served at Quebec and other posts on the St. Lawrence, until 1653, when he was sent as an ambassador to the Iroquois, and likewise opened a mission among the Onondagas. Much of his time during the next five years was spent among the Iroquois tribes, by whom he was known as *Ondessonk*—the appellation they had formerly bestowed upon Jogues (vol. ix., *note* 41), and after the martyrdom of the latter had conferred upon Le Moyne, in accordance with their custom. While in the Iroquois country, Le Moyne visited New Amsterdam (New York), and formed a strong friendship with the Dutch minister there, Jan Megapolensis, who had formerly aided Jogues in his captivity. Le Moyne made a fifth journey to the Iroquois country in 1661, and spent the following winter there; and again in 1663, according to the *Jour. des Jésuites*, went to Sonontouan. He died Nov. 24, 1665, from a fever, at Cap de Magdeleine.

17 (p. 273).—François du Peron was born at Lyons, Jan. 26, 1610; he became a Jesuit novice at Avignon, Feb. 23, 1627. He was, in turn, both student and instructor at Dôle and Lyons; and while at the latter college, was also superintendent of the Trinity boarding-school. He was sent to Canada in 1638, and labored among the

Hurons (who named him *Anonchiara*) from that time until their dispersion by the Iroquois. In August, 1650, he made a voyage to France; his name does not again appear until 1657, when he went with Ragueneau to the Onondaga mission, escaping in the following March from the hostile savages of that tribe (vol. ix., *note* 40). The *Journ. des Jésuites* mentions his arrival from France, June, 1665; and, in the following November, his death at Fort St. Louis (Chambly), where he was chaplain.

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